EINZELAUSGABE

THE NUBIAN TEXTS
OF THE CHRISTIAN PERIOD

EDITED BY

F. L. GRIFFITH

1906

AUS DEN ABHANDLUNGEN DER KÖNIGLICHEN AKADEMIE DER WISSENSCHAFTEN
JAHRGANG DER PHILOSOPHISCHEN CLASSE. Nr. 8

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BERLIN 1913

VERLAG DER KÖNIGLICHEN AKADEMIE DER WISSENSCHAFTEN

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IN COMMISSION BEI GEORG REIMER

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Prefatory.

IN 1811 ÉT. QUATREMERÉ¹ brought forward evidence from Eutychius and Abu Salih dating from the tenth to the eleventh centuries² that the Christian Nubians wrote in their own language as well as in Greek, Coptic and Syriac. Although LIPSIVS' expedition obtained in Nubia and the Sudan a few peculiar inscriptions of Christian origin, it was not until 1906 that the discovery of the Nubian writing was definitely made. In that year C. SCHMIDT purchased in Egypt for the Royal Library at Berlin some fragmentary MSS. on parchment in a puzzling language and before long he identified the latter as Nubian; whereupon with the help of the modern dialects HEINRICH SCHÄFER quickly deciphered a large part of the texts, which fortunately comprised some recognisable passages from the New Testament.³ Other documents followed during two or three years, including a complete MS. acquired by the British Museum, and there now exists a considerable mass of Christian Nubian material. My own efforts to read the texts in 1908 were encouraged in the most unselfish manner by SCHÄFER, who in the following year proposed that I should join with him in collecting and editing all the documents. Unfortunately other occupations intervened, and after handing over to me all his copies, translations and notes, SCHÄFER left me to build alone the present structure on the sure foundations which he had laid with swift and unerring insight.

There is necessarily much guess-work involved in the translations and vocabulary which follow, but it is hoped that in many cases if not correct they may be suggestive to later investigators. The present writer

¹ *Mém. Géogr. et Hist. sur l'Égypte* II, 37.

² Cf. ROEDER, *Zeitschr. f. Kirchengeschichte* XXXIII, 392.

³ *Sitzungsber. d. Berl. Akad. d. Wiss.* vom 8. Nov. 1906, 20. Juni 1907.

has never been able to acquire the spoken tongue of the Nubians, and is therefore almost entirely dependent for his knowledge of it on the excellent vocabularies and grammars of REINISCH, LEPSIUS, and ALMQVIST.

The geographical range and age of the texts.

The fragments of the two MSS. in the Berlin Library, the Lectionary and the Discourse upon the Cross, were purchased partly in Cairo and partly in Upper Egypt by Dr. CARL SCHMIDT in 1906 and appeared to have been upon the market for some considerable time. The first of these bears no internal mark of provenance but the second contains a statement that it was dedicated before Jesus of **ⲥⲉⲣⲣⲉⲛ ⲙⲁⲧⲧⲟ** "East Serra." *Serrēn matto* or *Serra esh sherq* is the name still applied to a village near to which is a group of Christian churches and other buildings known as *Serrēn kissē* on the east bank opposite Serra el Gharb "West Serra" about 10 miles south of Faras and 15 miles north of Wadi Halfa.

In 1907 Mr. DE RUSTAFJAELL offered to the British Museum a complete Nubian MS. (the Menas miracle and the Canon texts). It was accompanied by two Coptic MSS., one of which (MS. 6801) had been dedicated in the monastery of St. Mercurius in A.D. 985, the other (MS. 6799) in the church of the Cross **ⲙⲓⲧⲉⲥⲉⲣⲣⲁⲓ** in 1053 by some person "of the nome of Pakhoras (Faras) in Nubia (**ⲛⲧⲉⲛⲟⲛⲟⲩⲁⲓ**)" whose name is lost but whose father's name was Mashenka. As appears from a further group of MSS. offered later by Mr. DE RUSTAFJAELL and dated in the tenth century and the beginning of the eleventh, the monastery of St. Mercurius was near Edfu. **ⲛⲧⲉⲥⲉⲣⲣⲁⲓ** can hardly be anything else than Serra or Serrah which lay so near to Pakhoras. Mr. CRUM, who has furnished me with these particulars, was of the opinion from the appearance and the dates that the two series of MSS. in the RUSTAFJAELL collection had belonged together; and as the one which mentions Serra is dated in 1053, while the other eleven MSS. vary from 956 (?) to 1006, it seems that after being deposited in the Edfu monastery they had been carried off thence to Serra probably by the owners when escaping from the destruction of churches under El Hâkim which seems to have been especially severe in 1007-1012. At Serra there may have already existed some Nubian MSS., and a Coptic MS. as we have seen was written there later.

In 1908 SCHÄFER purchased in Aswan a small fragment of Nubian on parchment, and BORCHARDT obtained there three contracts on leather, two of which were in Arabic of the tenth century, the third in Nubian. The last was probably written at Dirr to judge by the place-name $\alpha\sigma\tau\phi$ occurring in it.

In 1909 RANDALL-MACIVER and MILEHAM found in a church on the west bank at Halfa a small fragment of a Nubian MS. along with various Coptic fragments¹ and there is a potsherd in the Khartoum Museum with remains of Nubian writing, probably from Halfa.

Finally in 1912 my wife picked up a tiny fragment of Nubian writing, lying amongst leaves, etc. blown into a corner at the south entrance of the central church at Serrēn kissē. In itself worthless, it is of interest not only as being from a definite locality but also as having been written on paper while all the other MSS. are on skin.

The most important of the Nubian MSS. thus seem to have come from Serra while others belong to Halfa and Dirr, and all seem to belong to the northern half of the Fadija region. Unfortunately none are dated.

The graffiti, which are found inscribed on church-walls and on rocks from Medik in the north to Sai in the south, not far beyond the Second Cataract, also belong to the Fadija-Mahass region, like the MSS. One of them, at Wadi es Sabu', is dated in 511 of the martyrs, A.D. 795.²

Southward, far beyond the present limit of the Dungalāwi dialect, are a few unimportant graffiti on the pyramids of Kabushia belonging to the southern Meroë, and the ruins of Mesawwarāt; and from Sôba on the Blue Nile LERSIUS and DUEMICHES obtained fragmentary inscriptions upon marble tombstones³, one of which is dated in the year $\chi\iota\tau$, *i. e.* A.D. 897. These southern monuments of the language show some peculiarities of writing and may represent a special dialect.

Thus no examples of Christian Nubian are known from the Kenûs district in the north⁴, nor from the Dungalāwi district about the Third and

¹ Cf. MILEHAM, *Churches in Lower Nubia*, p. 48.

² The earliest copies of Nubian graffiti were made at Wadi es Sabu' and Gebel Adda by the French architect Gau in 1819.

³ L.D. VI, 11 (nos. 55-70), 12, ERMAN, *ÄZ.* 1881, 112.

⁴ Four Nubian-Coptic glosses on an ostrakon purchased at Qench and published by ERMAN, *ÄZ.* XXXV, 108 are not in the usual literary dialect, and seem rather to represent the Dungalāwi-Kenûs form. They can hardly be taken as evidence for the existence of a literature in that dialect.

Fourth Cataracts. The provenance of almost all that are known extends from Medik to Sai, comprising the whole of the Fadîja-Mahass region, and the Wady el Arab, which latter reaches thence to the Kenûs boundary and is now occupied by an intrusive Arab-speaking race.

Christian inscriptions in Greek but of Nubian origin are much more frequent and are scattered from Aswan (Monastery of St. Simeon) to Geteina above Khartûm on the White Nile, and Coptic tombstones are especially frequent in the Dungalâwi region between the Third and Fourth Cataracts. Nubian names occur in many of these.

I. British Museum Or. MS. 6805.

The MS. was purchased by the British Museum in 1908. According to Dr. BUDGE's description it measures about $6\frac{1}{8}$ in. ($15\frac{1}{2}$ cm.) by 4 in. (10 cm.), consists of eighteen leaves of parchment in three quires, and is bound in covers of brownish leather. The greater part of the last page has been cut away, and fo. 12 has been torn and mended anciently with thread, but the book has come down in very fair condition. Worms have injured the leaves here and there but have destroyed very little of the writing.¹ The book contains two texts: the first, relating a miracle of St. Mena, occupies 17 numbered pages, and a picture of the Saint is on the 18th page. The remaining pages, 19 to 34, are not numbered and contain rules which profess to be connected with the canons of Nicæa.

A photographic facsimile of the MS. was published in 1909 by BUDGE in his *Texts relating to Saint Mena of Egypt and Canons of Nicæa in a Nubian dialect* together with some preliminary remarks, and a first attempt at a translation was printed by the present writer in the *Journal of Theological Studies* for July 1909. In the following printed text I have as far as possible divided the words as they would appear in the vocabulary, and for their appearance in the original can refer the reader to the excellent facsimile in BUDGE's edition.

1. Miracle of St. Menas.

The handwriting is of the characteristic type of Old Nubian as known in the MSS. and inscriptions published in this book. The first page is

¹ The ancient binder has shaved heavily the top edges of the MS., injuring the numerals in the Mena text and the ornament on the first page of the "Canon" text.

headed by a band of basket-work ornament in black ink surmounted by $\bar{\alpha}$ and $\bar{\omega}$ in red between three black crosses placed within red and black quatrefoils. The first four lines containing the title, and the separation line below it, are in red ink; all the rest of the text is in black. There are large initial letters to the first and last lines of col. 3. Words and compounds are usually separated correctly; phrases and sentences are generally marked off by a point in the middle of the line. A less common separation mark is a dot or kind of inverted comma placed at the top of the line after the last letter of any word even within a complex.

1, 11 $\epsilon\alpha\kappa'$ $\epsilon\upsilon\alpha\epsilon'$ $\alpha\epsilon\epsilon\upsilon\alpha\epsilon$ 2, 3 $\tau\alpha\upsilon'$ $\acute{\alpha}\epsilon\bar{\lambda}\lambda\alpha$ 2, 12 $\mu\alpha\upsilon'$ $\epsilon\tau\bar{\tau}\bar{\lambda}$
 $\kappa\omicron\varsigma\mu\eta\omicron\varsigma\kappa'$ $\epsilon\upsilon'\epsilon\tau\alpha$ 4, 2 $\omicron\upsilon\epsilon\bar{\lambda}'\alpha\alpha\bar{\lambda}$.

There are signs of erasures or small alterations on many pages, but the text is well written, the punctuation is good and the logical spacing of phrases or verbal complexes is very useful in decipherment.

† α † ω †

¹τοκκορα χριστος²μαρτυροσ³ετσο⁴μηνια ατα-λμ · ⁵τ $\bar{\lambda}\bar{\lambda}\bar{\omega}$
τοκ $\bar{\eta}$ α $\acute{\epsilon}$ -λο $\acute{\alpha}\mu\mu\mu$.

⁶οντακραου $\acute{\epsilon}$ ε · $\epsilon\tau\omicron\varsigma$ ⁷ο $\epsilon\bar{\lambda}$ -λο $\alpha\mu\omicron\varsigma$ ο $\epsilon\bar{\lambda}$ -λα $\alpha\omicron\tau\acute{\alpha}\rho\alpha$ · $\acute{\alpha}\lambda\epsilon\varsigma$
 $\tau\alpha\eta\alpha\rho\epsilon\eta$ ⁸ω $\bar{\eta}$ ο ς -λα · $\tau\alpha\rho$ -ον $\mu\iota\rho\alpha$ ⁹α $\epsilon\epsilon\eta$ -αε ο $\upsilon\eta\eta\alpha\rho\alpha$ $\mu\epsilon\eta$ ¹⁰ηα-
λμ · $\epsilon\alpha\kappa'$ - $\epsilon\upsilon\alpha\epsilon'$ $\alpha\epsilon$ ¹¹η- $\epsilon\upsilon\alpha\epsilon$ · $\epsilon\iota\tau\bar{\tau}\omicron\varsigma$ - $\epsilon\omicron\upsilon\kappa'$ ¹²τ-λμ · $\alpha\iota\epsilon\eta$ -ον $\kappa\omicron\acute{\alpha}$ -
 η $\lambda\omicron\epsilon\eta\sigma$ $\bar{\eta}$ η · $\acute{\epsilon}\epsilon\tau\alpha\tau\tau\kappa$ -ον $\kappa\omicron\eta$ ¹³μ $\epsilon\eta\eta\alpha$ -λμ · $\epsilon\bar{\eta}$ $\epsilon\epsilon\bar{\eta}$ $\delta\omicron\upsilon\rho$ - $\acute{\alpha}$ $\epsilon\acute{\alpha}$ - $\epsilon\iota\omicron\eta$
 $\tau\alpha\eta'$ ¹⁴α $\bar{\epsilon}\bar{\lambda}$ -λα $\mu\acute{\alpha}\eta\eta$ -α $\rho\iota\eta\alpha$ · ¹⁵τ $\alpha\eta$ $\epsilon\omicron\upsilon$ -λα $\alpha\omicron\tau\acute{\alpha}\rho\alpha$ $\mu\bar{\eta}$ $\mu\alpha\eta\mu\omicron\upsilon\kappa$ -
 $\eta\epsilon\tau\alpha\lambda\lambda\epsilon$ - $\epsilon\iota\omicron\eta$ $\mu\epsilon\iota\rho\alpha\upsilon\omicron\acute{\epsilon}$ -λμ $\epsilon\iota\epsilon\alpha\eta\alpha$ · $\mu\epsilon\alpha\delta\omicron\upsilon\eta$ $\tau\alpha\epsilon\iota\omicron\upsilon\acute{\alpha}$ · $\tau\omicron\upsilon\gamma$
 $\epsilon\iota\omicron\upsilon\acute{\alpha}$ · $\alpha\omicron\upsilon\tau\tau\alpha\eta$ ¹⁶ο ς -λμ $\mu\bar{\epsilon}\bar{\epsilon}\bar{\kappa}\bar{\lambda}$ -λμ · ο γ $\kappa\rho\iota\omega\varsigma$ -λμ ο $\epsilon\bar{\lambda}$ - $\lambda\omicron$ -
 $\epsilon\iota\omicron\eta$ · ¹⁷μ $\alpha\upsilon'$ $\epsilon\tau\bar{\tau}\bar{\lambda}$ $\chi\rho\iota\sigma\tau\acute{\iota}\alpha\eta\omicron\epsilon\iota$ ¹⁸ο ς $\epsilon\acute{\alpha}\eta\upsilon\tau\omicron\upsilon\acute{\alpha}$ $\eta\epsilon\epsilon\rho\alpha\eta$ ¹⁹ο $\acute{\alpha}$ $\lambda\epsilon\rho\alpha$ ·
 $\tau\eta\epsilon\kappa\alpha\upsilon\omicron\acute{\epsilon}$ - $\epsilon\bar{\eta}$ ²⁰ε $\tau\omicron\varsigma$ $\mu\eta\eta\alpha\eta\alpha$ $\mu\alpha\rho\epsilon\eta$ ²¹τ $\bar{\eta}$ $\eta\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}$ -λα $\alpha\gamma\delta\bar{\lambda}\epsilon\omicron\upsilon\eta\alpha$ ·
 η $\bar{\eta}$ $\tau\alpha\rho$ - $\acute{\alpha}$ $\eta\epsilon\epsilon\eta\alpha$ · $\acute{\alpha}\lambda\epsilon$ - $\epsilon\bar{\eta}$ ²²ε $\tau\omicron\varsigma$ $\mu\eta\eta\alpha\eta$ $\tau\bar{\lambda}\bar{\lambda}\bar{\lambda}$ ²³α η - $\alpha\omicron\upsilon\tau\tau\alpha\eta\mu\omicron\upsilon$ -
λα $\delta\omicron\epsilon\kappa\eta\alpha$ ο $\upsilon\eta\eta\epsilon\bar{\epsilon}$ $\epsilon\bar{\lambda}$ $\epsilon\eta$ - $\kappa\omicron\eta$ - $\eta\omicron$ · $\acute{\alpha}\epsilon\iota$ -ον $\kappa\omicron\varsigma\mu\eta\omicron\varsigma$ $\tau\omicron\upsilon\epsilon\eta\alpha\eta$ $\tau\epsilon$ -
λο ο $\upsilon\eta\eta\omicron\upsilon\epsilon\eta\alpha$ -λο $\tau\alpha\eta$ - $\eta\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}$ -λα ο γ $\tau\omicron\upsilon\tau\alpha\rho\epsilon$ · ο $\gamma\kappa\omicron\tau\upsilon$ $\alpha\iota$ $\epsilon\bar{\lambda}$ $\alpha\gamma$

i. ll. 1-4 in red ink. i. 8. a thin line above ρα of $\mu\iota\rho\alpha$. iii. l. 1. 1 of $\kappa\rho\iota\omega$ large initial outside the column.

таκον-нои · ¹¹доутрапиуот-ла оуеа ¹²доуитотуа котм¹³поуи каκλ
 оуека ¹⁴оуиуотска · маи' ¹⁵еттλ-лон котмпоук' ¹⁶ен'-ета амаи-
 iv до' соук|α|ка киска · меадоуи-таλ' ²оуеа'-заа · аѳек ела ³маи
 котмпоука ꝑε⁴[с]оу миуаи кесе ма⁵реит-пӣ фонδλ-ла-ελ ⁶еиен-
 ια. аотλ' фило⁷зенити-ελ доура меа⁸ауоа' оуек-кон ела · ⁹пес-
 ска еттλ аѳопи¹⁰-ελλе · пссесш па¹¹по λѳоппа · тар-ои ¹²пес-
 ска · ек-кетаλ ¹³пссесш · еттλ-лон ¹⁴псска · але-сѳ еѳ-но ¹⁵тоу-
 v крен ε-ελδшзѳ · ¹⁶апоуελ псара · але|ε|-сѳ роаλ аѳка моу²
 доуот-конио' фило³зенити-ελλе-λш ⁴доуре · еттλ-лон ⁵псска ·
 маурен-⁶нои аѳ-заа' оуитѳ аѳа филозенити-ελλе аѳек' εа-заа
⁹кодоуесш · аѳоппλ ¹⁰псара · маи-но мѳ¹¹[κ]а доλλшαῑ · еттλ
¹²псара · ꝑεсоу мн¹³шан кесе-ελλе-λш ¹⁴доуре · апоуελ-лон
 vi ¹⁵псска · εа-ае еλλш|ε|иос' еиλ-λш кесе-ла ²мѳκ аѳаррѳна ·
 ет³тλ псара · еѳ котм⁴поука-ло маи кѳ⁵се-ла кен-доук' ар-
 рλ⁶ле · ꝑεсе миуаи тλ'λλ еѳκѳ кодрѳка аѳ⁸ка аенкониоа' але-
⁹сѳ оуиуре-енен-нои · ¹⁰χριςτιανος-аѳααѳ-ме · ¹¹апоуελ псара ·
 етта · ¹²εа-ае аѳттака-ми · ¹³маурѳ-ои'-еиае еѳ котм¹⁴поук-ои
 vii аѳка ашесш · аѳ-сѳ кен-оутоуаѳре-сѳ · |ξ| еѳ-ои еѳ роот-ελλе
²епрѳесш еѳ-оудλ ꝑε³ѳи-менкониоаа · ет⁴тλ-лон пѳтеаа котм⁵
⁶поука таи' еи-ла' оу⁶ѳра-ѳрска · тар-ои ⁷таи-роот-ελλе епрѳ-
⁸ѳиска таи-меадоуи-⁹тааа-заа · аѳоппλ-λ¹⁰ои котмпоука ¹¹доуи'-
 ета асѳ тоу-¹²ла кена каппа сеѳε-¹³ла оуекоурска · фѳ¹⁴ло-
 viii зенити-о кен ¹⁵паѳка · оуѳѳи-аѳε¹⁶ѳоаλ роадоуотан-|η|иои · фѳ-
 лозенити ²тааа-аш киска · оудил-³лон котмпоук' аѳора ⁴еисот
 ѳркаие оуеаελ-⁵лаѳλле епрѳѳска · ⁶оуѳѳи-ѳш оуеа-ло-⁷еиои ·
 апоуελ маи ⁸котмпоука аотн' ⁹асѳ тоука каппа ¹⁰сеѳε-ла

iii. l. 11. erased letter before оуеа. l. 16. ε of еи' large initial outside the column.
 iv. l. 8. меааа the surroundings of the last two letters destroyed by worms so that they
 resemble аа. l. 10. after аѳопи and before ελλе at the beginning of l. 10 there might
 have been two letters in a worm-hole, but no trace remains, and nothing seems required
 by the context. l. 12. nothing required in the gap after кетаλ. vi. l. 4. apparently
 two letters blotted out between ка and ло. l. 6. ꝑεсе corrected to ꝑεсе (for ꝑεсоу)
 by ι written above the line. vii. l. 10. for -лон perhaps таи was first written and erased.

мей еален .¹¹ни' таи' оуекра дуорѣ'ена . несепа таи еал-¹²еалле .
 е-тота еи воуи'ноуа еие-ло еиепа¹³ра . тар-ои несепа . папо
 ix еироу еина [ѿ] ани мѣнаіѣ еѣтоу 'оуениа еива деидѣ ва . еѣсоу
 минаи вѣ¹⁴се-ла іѣданаеа¹⁵ .¹⁶наи-лои несепа 'тои-еалле . е-дале-
 Ам .¹⁷так' аї-еал тои' аррееш¹⁸ ван-воіѡа . таи еал-¹⁹лои тоиа
 таиа²⁰ кентрои . ван' еѣр²¹ена . соуаеі тоуекон²² оуири'оуа
 еова дорот²³ан-нои . аѣноу оуеа-²⁴ам киепа . лоуи-ои²⁵ маи
 x аѣниі еаа-ам²⁶ вен-ѡосепа . кѣриа[і] вен оуиотр' еиі-нои . аѣноуеал
 аѣи-ам киеа²⁷ киепа . корек' еѣи-іа .²⁸маи аѣи-ла-еиои пар-
²⁹ѡсиносот еѣсоу мари³⁰аи несеа-ло еондара . тар-іа-еиои тоа
 киепа .³¹корек' еѣи-іа . іріеаеі'ои несеі-но-коио-еиои .³²вѣта
 мѣиуаи-нои кие³³киеа-ам тѣмиепа .³⁴лоидеі амаиа несеі' оуа .
 аѣноуі маф-лои³⁵ еаллаітакои еѣсоу ми³⁶наа пѣлаа-ло
 xi еалена .³⁷моуртоу еот'лоука' доа [іа] вѣ . таи-вои тоуадѣі маи
 аррѣиара . та³⁸р-ои еален тѣлѣ оуи'ноа мариаи еиои-еал ле
 уоуааа кіа оуоуа³⁹ несепа . еи-иі-ма-ам тѣлѣ оуиіара мариа
⁴⁰аїа аїаосе . еанек' аї'еі-ло-доуи . еѣсоу ми' на-еиои оуеіа-
 ло еон⁴¹да несепа таа-еалле .⁴²мѣа еа-аа агарре еал оу
 коу-ро . еоаот⁴³ ани-ло-еи-ма-ло тоура⁴⁴еі . еѣе-лои маи-
 xii ѡѣд[іѣ]ва аотмаа таи оуѣл-ам 'даѣои . воуиноу еи таи' на
 вѣе-л . аотмаа аот'траи' аѣраа таиа таѡ-кѣаа еоуиа
 'нааа коуіа еонда тоуе-коио дауеіа . еѣсоу мина-еиои
 моу-тѣ-ам аѣл аотіраиа⁴⁵ таи аѣр оуоа-ло аотм ма таи'
 еиѣта несепа . еи-ам доуе . еи-каам⁴⁶ есе . еѣсоу мина-еиои
⁴⁷маи-еѣтѣ еот-ло дора' нѣ . маиа вѣма' ѡѡірепа . маи-еѣтѣ-
 xiii лои [ѡ] маа⁴⁸ и' маиа еал'іепа . еѣе-лои несепа таа-
 еалле . еѣта 'еи-деіраиа аотм' еѣта . еи-аотіраи'от-ло неііе
 рееш . еина оуиіа тѣкоиіноа . 'еи-кѣаа-еиои е-еѣта еан

viii. l. 15. еіепаеа . was written and then an epake chi oter di was written over it
 intended to deface the two letters. — l. 17. after еііа two letters apparently an or and
 ix. l. 14. доуиіои the w is written by an abbreviation over the line. — x. l. 18. as
 the ' evidently incorrect

οὐκ ἀρραστὶ ¹⁰ ταν-ταβῆκα μινναᾶ ¹¹ ὁκесш · εἵ-μεзδογнῖ ¹² τας
 εογк-кetaλ κeλ-¹³ λш οὐκ ααμmana · ¹⁴ ὁη εἵ-τογeυoγλ · eι¹⁵ ρон
 xiv ἐ-εῖτa ηῆ-тῇ ¹⁶ eтесш eἵ-εaηeρoγн [тa] тоγaep-pa-εῖλλe · eἵka
¹ ηeca тоγa-εioη · зoγ³ μακ-кono eῖeλ μнγ⁴ таκpa eῖeηa : eῖтλ-
 λон зoγтpaηka зoγμ ⁶ eта тaη зoγтpaηeογ-⁷ λo ηeλнpoη · зoγμz
 μακ-кono κeλ-λш οὐκ ηeca⁹ ηa · μεздоγнῖ τaeι¹⁰ uογλ · oἱ τογeи
 uογλ · ¹¹ таpoγ eῖтλ-кetaλλe-¹² eioη доγнtoγeα' eαη ¹³ kaβῆka oγнz
 ηoγeηa · ¹⁴ тaη таβῆк-он ὁkиeηa ¹⁵ μινναᾶ · eῖeηa таz-εῖλ ¹⁶ ηeceεἵ
 xv κeλ-λш · тaη μεз¹⁷ доγнῖ таeиeογк-кetaλ [тe] λe-εioη доγнtoγeα'
 κeλ-² λш οὐκ ηoγeηa · eαηka ³ acka · μaη eῖтλ-λон ⁴ тaη koβkaз
 ηeη oγкpῖ⁵ uογλ кpῖeογaη-εἰ eῖ-⁶ eογ μнka-кece-λш dopa ⁷ kиeηa ·
 μαpeῖoη-ηἱ · ⁸ κece eῖe-λa κиeη-ηон · ⁹ coγтoк' ἐкeλeηa тeк¹⁰ ka
 ηῆтаκoηηoᾶ · coγ¹¹ toλ-λон зoγμηda · тeз-зш eἰdeλa · таz-ze
¹³ тaη oυδῖλ-ze · тaη eαz' -¹⁴ ze · тaη μεздоγнuογλ-¹⁵ ze-кeηka ηῆтаz
 xvi pиeηa ¹⁶ ηaηῖλ-ze ὁη eαλ-ze ὁη ¹⁷ ceγaρtoγ eῖeλ-ze-кeη [тe] тапe-
 λoкш · eиapaγ⁷ pa-εioη xpuσtиaнocα ³ κeλнῖηaη eиῖ зoγ⁴ apicαηa ·
 тeη ἄφeη ⁵ oγкpa μῖῃηaη-ηo · ⁶ eceογ μнka-кeceηa-⁷ eioη zeuep'
 eиῖ зoγ⁸ apicαηa · тeη-зapηиe⁹ ka κece-εῖλλe kaка ¹⁰ doδοηῖλ · тeη-
 зиeη ¹¹ ηaтka · δῖμῖλ uογλ-¹² λон eἵ-eοkкop зaγ¹³ eἵka eαλoγ oγλz
 ep¹⁴ eη · тῖλλka eογт [p] ¹⁵ eηaη · ὁη eῖeογ μн¹⁶ ηaka · таηηa-εἵ
 xvii eο [тe] ηῖλ ὁη-тoῖκῖλ · eλ' ὁη ² татka μῖῃηaη-ηo ³ deλeογηa eλλeиz
⁴ uογ-λш κeῖ κῖλ-λш ⁵ λμнн :

xiii. l. 10. originally μιννα ὁ¹¹кесш.

(1) Miracle which the martyr (ΜΑΡΤΥΡ) of Christ (ΧΡΙΣΤΟΣ), Saint Menas¹, performed. In the peace of God, Amen.

¹ eοkкopa . . . μнkaηa λeca-λш cf. Sl. i. l. ii. l. eαλa . . . xpuσtoςη[α-λ]o . . . ηeca-λo . . . eαpῖλapicα-λo, contrast the heading of K. xix. eиμнuογλ-λo eиμηaηa . . . kaηoηaεoγe-ε(η)η' ηaηaεἰ eиceиoγηa . . . oγeиceἰλ . . . η, ἐ, eογe eиηῖλ. In the former -ca is the aorist participle in the predicative form, being the predicate directly following the copula -λo; in the last -eἰλ is the past participle and -ῖλ the present participle, both in the nominative form because of the relative particle -eи and singular where the plural would have been expected.

Beloved : a certain woman was dwelling in a certain village in the suburbs (?) of Alexandria (ΑΛΕΞΑΝΔΡΕΙΑ). And she was sterile¹ and having wedded (?)² did not bear, neither son nor daughter : and she was possessing much (?) wealth (?) in . . .³ (u) and had not an heir : and she spake (?) concerning this thing and took shame (?)⁴ in her heart. And moreover all dwelling in her house were sterile, girls of service (and) cattle down to fowls. And on one among the days, that woman heard the monks (?) of the Christians⁵ (ΧΡΙΣΤΙΑΝΟΣ) telling the wonders⁶ which Saint Mena was doing in the church of Mareotis (ΜΑΡΕΩΤΙC)⁷, (u) and she then (?)⁸ said "Verily if the God of Saint Mena command (?) one amongst my fowls to lay". I also¹⁰ will deposit the egg that it hath first¹¹ laid in his church." When much time had been accomplished, one in the fowls conceived and laid one egg.¹² And that woman took the egg and came down to the water (iv) with one servant-girl, that she might find a boat and take that egg unto the church of Saint Mena situated in Mareotis. And having found

¹ *αυρα* lit. "virgin" in modern Nubian.

² *αρεν-αε*. *αε* appears to join *αυρα* and the phrase ending with *αυουα*, and *αρεν* to be the participle (?) in *εν* which gives a circumstance or a cause *αρεν* *αρερερερε* L. 100, 7 *αυρα* *ακοϋσα* 113, 9. I therefore suggest that *αε* is the same as *ακ* *αε* "sit" and has here the sense of "settle down," "marry," unless it merely means "having continued," *i.e.* "afterwards."

³ The first space in the sentence in the MS. is after *ου*, implying that the preceding words form a complex. *αυουα* is presumably M. *du* "much" although *αε* is the form of this elsewhere. By the way in which *ενουα* is written it should belong to the preceding group: it is therefore the positive corresponding to the negative *αυουα* seen in L. 105, 5.

⁴ Or perhaps "cursed herself."

⁵ There is a fragment of a letter at the end of the line, but it cannot be *φ-οουα* and *-οουα* are alternative forms of the plural, but here *-οουα* alone seems possible. *αυουα* might be "the wives" of the Christians: the analysis of the following oratio obliqua is far from clear.

⁶ "Wonders" lit. "powers."

⁷ In the Greek miracles Mareotis is represented by the Coptic name ΠΑΝΗΔΑΙΑ.

⁸ *αυρα* here perhaps resumes the subject after the oratio obliqua and in 10, 7 after a parenthesis, unless we translate it as "thereupon."

⁹ *αυουα* is probably for the imperative *αυουα*, but the passage is obscure.

¹⁰ *ακ-ου*, written also *ακ-ου* 107, 12, etc.

¹¹ *αυουα-αε* cf. *αυουα-αε*. M. *aska* is "three" but "first" is the meaning required and *αε* seems to have this meaning. *-αε* is "after that," but *-αε* must be objective (of the egg) and *-αε* the enclitic used here for emphasis. *αυουα* lit. "of it that laid."

¹² Lit. "produced one brood (?) of egg."

a boat about to go to Philoxenite (ΦΙΛΟΞΕΝΙΤΗ)¹ and loaded (?), the woman said² to the sailor "Rejoice³ my father the sailor!" and he said "Rejoice also thou!" And⁴ the woman said "Verily this (?) having made ready (?) whither will it go?"; the boatman replied "Verily (v) if the Lord (?) preserve (?) me, I shall go to Philoxenite."⁵ And the woman said "If thou wilt endure (?), do a favour (?)⁶ with me and convey (?) me (?)⁷ with thee to Philoxenite; the boatman replied "What wouldest thou there?"; the woman replied "I will go to the church of Saint Mena." And the boatman said "But thou being (?)⁸ pagan (ΕΛΛΗΝ) (vi) what wilt thou do in the church?"; the woman replied "I shall dedicate this egg in that church, that the god of Saint Mena may give me seed of conception (?). Verily if I am about to (?) bear, I will become a Christian" (ΧΡΙΣΤΙΑΝΟΣ); the boatman replied "O woman, but thou art tender (?), and not loving hardship (?), and give me thine egg which I will deposit (vii) and do thou return to thy house that thy husband may not fear." And the woman believed (ΠΙΣΤΕΥΕΙΝ) and put the egg in his hand. And she returned to her house with her service-girl. And the boatman took the egg, carried it into the hold (?) and laid it in the . . ., until (his) coming to Philoxenite. And when many days had passed (viii) he came to the shore of Philoxenite. And the man forgot the egg and behold (?)¹⁰ returned to the other (?) extremity (?). And on one in the days, the boatman saw that egg that it was in the . . . of the hold (?) of the boat, namely this which he had laid down and forgotten. He said to his son "Boy, whence was this egg?"¹¹ And he said "My father, dost thou not (ix) remember this, which a woman

¹ ΦΙΛΟΞΕΝΙΤΗ in the Greek miracles; it was the harbour for the church of St. Mena, probably on Lake Marcotis.

² Note the subject following the verb.

³ ηἰσέεσθαι seems directly translated from the Greek greeting χαιρεῖν.

⁴ οὐ is used with ηἰσέεσθαι but never in the replies with ηἰσέεσθαι.

⁵ Note -λαὶ as often used to emphasize the preceding complex.

⁶ ἀγαπᾶν perhaps the substantive formed from ἀγαπᾶν "love."

⁷ ἀγαπᾶν if not a scribe's error for ἀγαπᾶν may be a more emphatic form.

⁸ -λαὶ seems to have the same emphasizing force as -λαὶ.

⁹ ἀεὶ τοῦ-λα κενὰ καὶ καὶ-αὐτὸ-λα

cf. ἀεὶ τοῦ-λα καὶ καὶ-αὐτὸ-λα 8. 10.

Thus κενὰ must be a verb "carry." Hold (?) is lit. "belly of water (?)."

¹⁰ τίς possibly the interrogative used with the sense quidam, "for some other object."

¹¹ εὐα may be an exclamation "eh."

gave us that (?) we might put them (sic)¹ in the church of Saint Mena?" And the father said to the boy "O, it is (?) true."² Cook it that I may have food." And his son cooked and brought (?) it, and sent food. And when the days of three new moons had passed, they came to a village, and they moved up the boat to the bank of that village. (x) And when it was Sunday (ΚΥΡΙΑΚΗ) the boatman came up to the village that he might receive the sacrament. And in that village there was set the church of the Holy Virgin (ΠΑΡΘΕΝΟΣ) Mary, and he entered therein (?)³ to take the sacrament: and after (?) the Trisagion (ΤΡΙΣΑΓΙΟΝ) had been sung (?), and (?) all the people gathered (?) to the font (?), that they might write (?) the water (?) of the holy one (ΑΓΙΟΣ)⁴ and the eye of the boatman was opened and saw in the mirror (?)⁵ Saint Mena coming mounted on a white horse, (xi) and aiming (?) at him a spear of flame (?). And having seen, he rushed and came to the image (ΕΙΚΩΝ) of Mary bearer of God, and cried and said "By thy power (?)⁶ Mary bearer⁷ of God, save me, for (?) I have committed sin." And Saint Mena standing again (?) said to him "What shall I do with thee on the day of to-day? Is it by the power (?) of my mistress that thou hast (?) gone forth?" And when (?) the Saint seized that man (xii) and trampled (?)⁸ him upon the head, the egg which he had eaten immediately (?) became a live fowl, descended verily under him, came out, stood up¹⁰ and instantly (?)¹¹ crowed. And Saint Mena, seated on the horse took the fowl by its two wings, carried it and said "Go (?) hither (?), be (?) after this."¹² And Saint Mena went forth to the house of that woman knocked (?) at the door and called (?): and that woman (xiii), running (?)

¹ ἡδδδαναα implies a plural object, the plural having apparently been continued from the previous ἡδδδαναα, where however it refers to "us," not to the egg.

² Or perhaps "is it true?"

³ ἔαρια perhaps an emphasized nominative, cf. §. 1.

⁴ Perhaps meaning "that they might make the sign of the cross with the holy water." ἡλλἰλλἰλλ-ἰο may perhaps only be "clearly."

⁵ εἶπ-ἡ ἡδ-ἡν must mean something like "by appeal to thee," "by grace from thee."

⁷ Note ὁσῡῡῡῡῡ corresponding in the vocative to ὁσῡῡῡῡῡ.

⁸ Or "from the sin which I have committed." Cf. the construction in 13. 1.

⁹ δἰῡ-ῡῡῡ perhaps for δἰῡῡῡ-ῡῡῡ.

¹⁰ ῡῡῡῡῡῡῡῡ cf. M. *kutta menji*.

¹¹ ῡῡῡῡ-ῡῡῡῡ lit. "immediately after the beginning," (1) or if it is to be connected with ῡῡῡῡῡ perhaps "thrice" would be the meaning.

¹² This is quite unintelligible to me.

came¹ and opened the door. And the Saint said to her "Woman, receive this fowl and let it out amongst thy fowls that they may make thee fruitful: and thou also O woman, the son that thou shalt bear, call his name Mena. Likewise also thy girls of service shall be fruitful and thy cattle. And do thou, O woman, receive baptism² for the remission of thy sins" . . . (xiv) and having finished (?) saying this, immediately (?) the Saint vanished (?)³. And the woman having taken the fowl and put it out with her fowls, immediately (?) thus (?) they became fruitful, (and) the girls of service and the cattle. And she the woman moreover conceived and bore a boy-baby⁴ and called his name Mena as the Saint had said to her. And her girls of service also (xv) conceived likewise and brought forth son and daughter. And that woman, when the days of her solitude were completed, came out to the church of⁵ Saint Mena, to Mareotis; and when she came into the holy church, she asked for (?)⁶ the priest (?) that he might baptize them. And the priest took them, and prayed for them, and baptized her and her husband, and her son and her servants in the name of the Father and the Son and the Holy Ghost. (xvi) And thus being converted as Christians they remained every day of their life, and lived as members (?) of the church of Saint Mena offering their firstfruits (?) to the church, until their death. And all having seen and heard of this great miracle glorified God and Saint Mena. Whose is the glory (xvii) and the power, now and in all time⁷ unto the eternity of ages. Amen (ΑΜΗΝ).

(xvii) Saint Mena (ἍΓΙΟΣ ΜΗΝΑ) is represented on horseback as he appeared to the boatman. He wears a tunic and military cloak and holds a spear vertically, the point downwards, and on his left shoulder is a shield. Dr. BUDGE (p. 14) notes that the spear is without the cross-shaped end usual in Coptic pictures. His face is in profile and has a peculiar outline:

¹ Probably for κῆς.

² ΜΕΤΕΒΑΤΙΣ must not be derived from Greek ΜΕΤΙΣ, of conversion, but from the root of Μ. *fisse* "sprinkle."

³ The idea "vanished" seems required by the context: but possible "she saw the saint revealed" is the meaning.

⁴ Lit. "brood of a son."

⁵ ΜΗΝΑ κῆς here and in 16.6 the κ of the genitive may be absorbed by the following η.

⁶ Or perhaps "requested the priest."

⁷ εἰς ὄν. etc. ΝΥΝ ΚΑΙ Αἰ in the doxologies of the Psalms.

above his head are three crowns explained by Dr. BUDGE from an Ethiopian text as due to the Saint's virginity, endurance and martyrdom respectively. Below is the boatman in full-face, apparently nude; over his left arm is a fringed cloth and with his right hand he grasps a hoof of the horse, perhaps endeavouring to ward it off from his head, and between his legs is seen the head of a cock: the rest of the bird is cut away with the feet of the man by an injury to the lower edge of the leaf.

It is remarkable that the wicked man is here represented in full-face and the Saint in profile: this is precisely opposed to the Abyssinian practise, possibly with intention, though ordinarily the saints in Nubian frescoes are full-faced. There seems to be no rule as to this in Coptic pictures.

The story bears a marked resemblance in style and matter to the miracles of SS. Païse and Menas¹ from a Greek MS. published in J. POMALOWSKI *Žiti' prepod. Paisie Velikago* (Petersburg, 1900) and long ago rendered into Latin in Surius (Lipomanni) *Vitae Sanctorum* under the date of 10th November.

There is evidence too that it is derived from a Greek source without any Coptic intermediary. Thus, Alexandria and Marcotis, not their Coptic equivalents Racoti and Panephaiat, are named; and the salutation *meccem* "rejoice" is evidently the Greek χαρειν which, however, is often retained in Coptic. "ΕΑΑΗΝ for "pagan" is not found in Coptic. In the Nubian text Philoxenite is the name of a village which appears in the Greek miracles as ΛΟΞΟΝΗΤΑ: evidently the Coptic article *pi* has influenced one or other of the writings. The true form is uncertain, but Loxoneta is neither Coptic nor Greek and it seems probable that the better form uninfluenced by Coptic is preserved in the Nubian.

2. "Niseene Canons."

The handwriting of the sixteen unnumbered pages which follow is less careful than that of the Mena text. The letters are thin and the writing compact on the first page, but it loses these characteristics after two or three pages though p. 30 is one of the best. Original holes and tears in the vellum appear and are avoided by the scribe: he applies punctuation, spacing, and correction, but the corrections are made less neatly and the spacing frequently degenerates into separation of syllables.

¹ I owe the reference to Mr. GILM.

XXIII. l. 11, before $\epsilon\tilde{\eta}$ the remains of another beginning of a paragraph $\kappa\alpha\rho\epsilon\iota$ are seen. XXIV. l. 3, the second α is blotted. It seems as if some other letter such as κ had been written. $\mu\alpha\rho\mu\alpha\kappa\alpha$ is the usual spelling. l. 14, $\kappa\alpha\sigma\lambda\alpha\kappa$ was written but the λ and part of the α are erased. XXV. l. 8, corrected from $\alpha\chi\alpha\rho\epsilon\mu\alpha\iota\omega\upsilon$. l. 9, 10 of $\delta\alpha\sigma\sigma\epsilon\sigma$ (?). l. 10, correct to $\kappa\sigma\pi\epsilon\kappa$ as was done by the scribe in l. 13. l. 13, orig. $\kappa\sigma\pi\epsilon\kappa$. XXVI. l. 8, $\kappa\epsilon\sigma\sigma$ orig. $\kappa\epsilon\tilde{\eta}$ (?). l. 9, $\mu\epsilon\mu\iota\lambda\epsilon\mu\mu\epsilon$. XXVII. l. 8, α blotted on alteration. l. 15, $\delta\alpha\sigma\pi\upsilon\pi\alpha$ is written in the line with $\delta\alpha\sigma\pi\omega$ as a correction (?). l. 16, $\epsilon\iota\kappa\alpha\kappa\alpha$ with the middle α erased. XXVIII. l. 3, $\alpha\alpha$ added to $\epsilon\eta\sigma$ above the line. l. 8, ϵ was written at the beginning of the line and smudged out. $\kappa\alpha\chi$ orig. $\kappa\alpha\chi\alpha$.

του-ειδεν οτις¹⁰ ειτ επιπνι · φορ¹¹κ¹²βα εκειρεραν-πεσοτη ·
¹⁴αλε-επι οτελ¹⁵τρ¹⁶α¹⁷ κ¹⁸ε¹⁹ε²⁰α²¹ υαλλει μινειν βα²²·πει αρμειρε
 XXIX 2αυ²³ε²⁴λ-²⁵λο-λο δο²⁶τρ²⁷ πο²⁸λ-λο αλε-|ε²⁹π³⁰ οτελ-τα³¹ρ³² καια πο³³ρε³⁴α
 60. 15 b ε³⁵τεν³⁶ δε³⁷ο³⁸λ³⁹ και⁴⁰η⁴¹λ⁴²-α⁴³α⁴⁴λ-λο η⁴⁵κ⁴⁶τ⁴⁷η⁴⁸ ο⁴⁹τι⁵⁰·η⁵¹α · ο⁵²τελ-τρ⁵³α⁵⁴ λ⁵⁵η⁵⁶ο⁵⁷ς⁵⁸ το⁵⁹ς
 λ⁶⁰ο⁶¹υ⁶²·δε⁶³ ε⁶⁴τα⁶⁵υ⁶⁶ρε⁶⁷λ-⁶⁸δε⁶⁹κε⁷⁰λ⁷¹βα ο⁷²υ⁷³λ⁷⁴ρ⁷⁵-μ⁷⁶η⁷⁷η⁷⁸λ⁷⁹ κο⁸⁰ρε⁸¹βα ε⁸²τεν · ε⁸³τ⁸⁴μ⁸⁵η⁸⁶ς
 η⁸⁷α⁸⁸λ⁸⁹ο · ο⁹⁰τελ-τρ⁹¹α⁹² λ⁹³α⁹⁴λ⁹⁵η⁹⁶λο⁹⁷τ⁹⁸α⁹⁹βα ψ¹⁰⁰α¹⁰¹λ¹⁰²λ¹⁰³·¹⁰⁴ρο¹⁰⁵λ¹⁰⁶-α¹⁰⁷α¹⁰⁸λ¹⁰⁹ ψ¹¹⁰α¹¹¹λ¹¹²η¹¹³-μ¹¹⁴ε¹¹⁵ν¹¹⁶ε¹¹⁷ν
 XXX τ¹¹⁸λ¹¹⁹λ¹²⁰ο¹²¹υ¹²² τα¹²³βα α¹²⁴το¹²⁵λ¹²⁶βα λ¹²⁷ει¹²⁸ρα-λ¹²⁹ο · α¹³⁰λ¹³¹η¹³²λο¹³³τ¹³⁴α¹³⁵·ε¹³⁶ι¹³⁷·α¹³⁸η¹³⁹να ο¹⁴⁰ε¹⁴¹λ¹⁴²βα ο
 60. 16 a μα¹⁴³ρι¹⁴⁴μα¹⁴⁵ο-¹⁴⁶ε¹⁴⁷π¹⁴⁸·ε¹⁴⁹ι¹⁵⁰ρε¹⁵¹ι¹⁵²-ι¹⁵³ο¹⁵⁴ν¹⁵⁵ ε¹⁵⁶π¹⁵⁷ρ¹⁵⁸τα¹⁵⁹ κ¹⁶⁰ε¹⁶¹·ε¹⁶²τα¹⁶³κε¹⁶⁴ν · τ¹⁶⁵λ¹⁶⁶λ¹⁶⁷ο¹⁶⁸υ¹⁶⁹ δ¹⁷⁰μ¹⁷¹μ¹⁷²λ¹⁷³·¹⁷⁴ρο¹⁷⁵η¹⁷⁶α
 ε¹⁷⁷μ¹⁷⁸η¹⁷⁹τα¹⁸⁰ρο¹⁸¹ν¹⁸²κα¹⁸³ φο¹⁸⁴ο¹⁸⁵η¹⁸⁶·τ¹⁸⁷ρα¹⁸⁸μ¹⁸⁹ε¹⁹⁰ο · ο¹⁹¹η¹⁹² τα¹⁹³ν¹⁹⁴·ο¹⁹⁵η¹⁹⁶ τα¹⁹⁷ρο¹⁹⁸υ¹⁹⁹·α²⁰⁰μ²⁰¹ε²⁰²ο-ε²⁰³π²⁰⁴· ο²⁰⁵τε²⁰⁶λ²⁰⁷-
 λ²⁰⁸ο ε²⁰⁹ι²¹⁰το²¹¹υ²¹²·²¹³κο²¹⁴ρε²¹⁵ν τα²¹⁶ρα τ²¹⁷ει²¹⁸-λ²¹⁹ο κ²²⁰ε²²¹ε²²²-λ²²³α η²²⁴ε²²⁵λ²²⁶-α²²⁷ο · κο²²⁸ρε²²⁹ν τα²³⁰ς
 ρ²³¹α²³²τ²³³ει²³⁴-λ²³⁵ο η²³⁶ε²³⁷ε²³⁸-λ²³⁹α η²⁴⁰ε²⁴¹λ²⁴²-α²⁴³η²⁴⁴να λ²⁴⁵η²⁴⁶ο²⁴⁷ε²⁴⁸α λ²⁴⁹η²⁵⁰μ²⁵¹η²⁵²μ²⁵³α²⁵⁴ν²⁵⁵ο²⁵⁶υ²⁵⁷-λ²⁵⁸ο²⁵⁹ο ε²⁶⁰ι²⁶¹
 λ²⁶²η²⁶³ο²⁶⁴ε²⁶⁵α-ε²⁶⁶π²⁶⁷· ε²⁶⁸ι²⁶⁹το²⁷⁰υ²⁷¹ κ²⁷²ε²⁷³ε²⁷⁴-λ²⁷⁵α η²⁷⁶ε²⁷⁷λ²⁷⁸-α²⁷⁹η²⁸⁰να η²⁸¹λ²⁸²λ²⁸³λ²⁸⁴ ο²⁸⁵υ²⁸⁶κ²⁸⁷α²⁸⁸τ²⁸⁹τα-ε²⁹⁰π²⁹¹·
 η²⁹²ε²⁹³π²⁹⁴η²⁹⁵ο²⁹⁶υ²⁹⁷λ²⁹⁸-α²⁹⁹η³⁰⁰να η³⁰¹ε³⁰²ι³⁰³ο³⁰⁴υ³⁰⁵α³⁰⁶ι³⁰⁷·ο³⁰⁸ε³⁰⁹ρε³¹⁰ι³¹¹ α³¹²φ³¹³δ³¹⁴η³¹⁵α ε³¹⁶τα³¹⁷υ³¹⁸ρο³¹⁹ε³²⁰λ³²¹-³²²α³²³ο ο³²⁴λ³²⁵λ³²⁶ε³²⁷ν
 δε³²⁸ι³²⁹ρε³³⁰ι³³¹α³³²ο³³³υ³³⁴·³³⁵κα³³⁶ κο³³⁷λ³³⁸α³³⁹τ³⁴⁰ρα-ε³⁴¹π³⁴²· ³⁴³τε³⁴⁴ρο³⁴⁵υ³⁴⁶ ε³⁴⁷π³⁴⁸-κο³⁴⁹ρε³⁵⁰ν τ³⁵¹ρα³⁵²μ³⁵³ε³⁵⁴λ³⁵⁵-³⁵⁶α³⁵⁷ο
 η³⁵⁸ε³⁵⁹π³⁶⁰ η³⁶¹ε³⁶²λ³⁶³·³⁶⁴ρο³⁶⁵υ³⁶⁶λ³⁶⁷· τα³⁶⁸ρο³⁶⁹υ³⁷⁰·³⁷¹ρο³⁷²α³⁷³ε³⁷⁴-ε³⁷⁵π³⁷⁶ η³⁷⁷ε³⁷⁸ι³⁷⁹ρα-ε³⁸⁰π³⁸¹· η³⁸²ο³⁸³υ³⁸⁴α³⁸⁵ι³⁸⁶·ο³⁸⁷ε³⁸⁸ρε³⁸⁹ι³⁹⁰ο³⁹¹υ³⁹²λ³⁹³-
 δε³⁹⁴ ο³⁹⁵υ³⁹⁶ε³⁹⁷ρα³⁹⁸η³⁹⁹ο-λ⁴⁰⁰ο | α⁴⁰¹η⁴⁰²α η⁴⁰³λ⁴⁰⁴λ⁴⁰⁵λ⁴⁰⁶-α⁴⁰⁷ο ⁴⁰⁸ρο⁴⁰⁹υ⁴¹⁰τ⁴¹¹τ⁴¹²ε⁴¹³α⁴¹⁴η⁴¹⁵α · ο⁴¹⁶υ⁴¹⁷ρο⁴¹⁸υ⁴¹⁹ κ⁴²⁰ε⁴²¹ε⁴²²-λ⁴²³α
 η⁴²⁴ε⁴²⁵λ⁴²⁶·⁴²⁷ρο⁴²⁸υ⁴²⁹λ⁴³⁰-λ⁴³¹ο⁴³²η⁴³³ τα⁴³⁴υ⁴³⁵κα λ⁴³⁶η⁴³⁷μ⁴³⁸η⁴³⁹μ⁴⁴⁰α⁴⁴¹ν⁴⁴²-⁴⁴³η⁴⁴⁴ο · ε⁴⁴⁵ι⁴⁴⁶ε⁴⁴⁷ μα⁴⁴⁸τα⁴⁴⁹ρι⁴⁵⁰ν⁴⁵¹η⁴⁵²ο⁴⁵³ν ο⁴⁵⁴υ⁴⁵⁵λ⁴⁵⁶η⁴⁵⁷ς
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 60. 17 a λ⁶²⁴ο α⁶²⁵ν⁶²⁶ι⁶²⁷α-α⁶²⁸ο η⁶²⁹ο⁶³⁰τε⁶³¹λ⁶³² ε⁶³³ε⁶³⁴ν⁶³⁵ε⁶³⁶α δο⁶³⁷ρα κ⁶³⁸ι⁶³⁹α και⁶⁴⁰η⁶⁴¹α⁶⁴²η⁶⁴³-η⁶⁴⁴ο μα⁶⁴⁵η⁶⁴⁶η⁶⁴⁷ ε⁶⁴⁸α⁶⁴⁹ν⁶⁵⁰ε⁶⁵¹α
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 λ⁶⁸⁷ο · ε⁶⁸⁸ι⁶⁸⁹ε⁶⁹⁰ λ⁶⁹¹η⁶⁹²μ⁶⁹³η⁶⁹⁴μ⁶⁹⁵α⁶⁹⁶ν⁶⁹⁷·⁶⁹⁸ρο⁶⁹⁹υ⁷⁰⁰λ⁷⁰¹-λ⁷⁰²ο⁷⁰³η⁷⁰⁴ ε⁷⁰⁵τ⁷⁰⁶τε⁷⁰⁷ν⁷⁰⁸ε⁷⁰⁹ν⁷¹⁰-δε⁷¹¹ η⁷¹²ε⁷¹³·⁷¹⁴μ⁷¹⁵ο⁷¹⁶υ⁷¹⁷·⁷¹⁸η⁷¹⁹· α⁷²⁰λ⁷²¹λ⁷²²ο⁷²³κα
 και⁷²⁴η⁷²⁵·α⁷²⁶ · ο⁷²⁷υ⁷²⁸ε⁷²⁹ι⁷³⁰δ⁷³¹ε⁷³²ν⁷³³ε⁷³⁴π⁷³⁵-ο⁷³⁶η⁷³⁷ η⁷³⁸ε⁷³⁹μ⁷⁴⁰ο⁷⁴¹υ⁷⁴²·⁷⁴³η⁷⁴⁴· α⁷⁴⁵λ⁷⁴⁶λ⁷⁴⁷ο⁷⁴⁸ και⁷⁴⁹η⁷⁵⁰α · τ⁷⁵¹η⁷⁵²·⁷⁵³κ⁷⁵⁴η⁷⁵⁵-

xxix. a small Latin cross is drawn in the top left hand corner of the page. l. 3, orig. οηα with x inserted. l. 7, the stroke over ε of ετεν is very short and εη is required. xxx. l. 8, λα added above the line. l. 13, after εη·, εμ·, seems to have been written and then erased. l. 14, perhaps τρανε²λ-αο. xxxi. l. 7, κηααηηο seems to have been written and altered to κηαη(αη)ηο, the α being erased and the η smudged. l. 14, οη crossed out at the end of the line after εμ. xxxii. l. 2, the α of ηα smudged. l. 4, orig. αοηηη. l. 9, ηεαο· δ and α are both written and visible, and it is difficult to decide which is the correction.

XXXIII
 10, 17^b
 non mēte ērvkec·pro[ui]¹² vovā · alē·cē ēnni¹⁴ vov·lā ote lva
 nācūc·¹ vānnōl·on · vāzū māz¹⁵ vēz·de [*] de vū | vettzānāne
 de·ne·lō ² mācā · tālāl·lōn tūn dāl·vā·lō · ēmēte·lā nāde
⁴ nādīēz·znā · māvan tāl lva cānācō · vāc·⁶ cē ēnnā·cē tālōv
 arū ⁷ cī·lā de vārā tōvri · ⁸ iēreōcāl·lōn cīvā·lō nē⁹ rīvēc
 oūkī dōvttōv·¹⁰ lō o vūvā tēdēznā ¹¹ dūttāvkon ēnām ēnnā
¹² vōzōv ēnnōv īncōvē ¹³ xristōc·iōtēdō vāc·de tē¹⁴ tāl·de·vālā
 XXXIV
 10, 18^a
 tōvvrāz¹ dēl · tānnā·cē vōvāl on | tīvāl dēl cālēvov·lō
 vēvāl·lō ānni : †††

xxxii. l. 15. $\kappa\epsilon\lambda\lambda\theta$ has been written after $\kappa\tilde{\alpha}\tilde{\alpha}\tilde{\alpha}$ but struck out by three horizontal lines: a trace of a letter follows in the lacuna but this was separated by a space from the $\tilde{\alpha}$ following. xxxiii. l. 5. a letter has been written and erased after $\epsilon\chi\alpha\lambda\alpha\sigma\sigma$. l. 6. $\tilde{\alpha}\tilde{\lambda}$ orig. $\alpha\lambda$. l. 9. orig. probably $\sigma\chi\alpha\mu$. l. 10. orig. $\tilde{\tau}\delta\delta\alpha\mu$.

The first page is headed by $\mathfrak{A}$ and $\mathfrak{W}$ between three crosses.

(xix) These are the canons of the churches which the holy fathers (ΠΑΠΑΣ or ΠΑΠΑΣ), having assembled (?) in Nicaea, discussed (?)¹, wrote, and established² by authority (?)³, being eighty (?).⁴

Beloved: when a certain man (?) hath spoken a vow (?), (namely) this Holy Feast which remains on the table: it is simply (?) bread and simply (?) wine (?) and comes out from (?) the church (?) by (?) the Father and the Son and the Holy Ghost in the time of presentation (?) and the arrival of the moment (?).

¹ ~~discuss~~ "discuss," "talk,"² rather than "agree upon (.)" which does not suit the other instance.

² **evenie-c $\overline{\Lambda}$** . The last letter is doubtfully written so that it might be **λ** , cf. **-c λ** in the note to 1.143; but the stroke above would be meaningless with **λ** , and **c $\overline{\Lambda}$** following confirms the **Λ** .

王父, cf. M. *trif* "master" might perhaps refer to the sanction of the emperor, "confirmed by the Ruler (父)."

⁴ $\tilde{\nu} \cdot \nu \nu \nu \nu$ is probably to be taken together as the emphatic plural ending, the numeral 80 being very likely expressed by the plural of 8. Otherwise $\tilde{\nu} \cdot \nu$ might be read as 85. The authentic canons of Nicaea are twenty, but spurious canons were invented to promote certain interests, and the Arabic pseudo-Nicene canons reach 80 in the version of Turpinus (Mansi II, p. 917) and 84 in that of Abraham Echellensis (ib. p. 982).

In the parallel 24, 5 $\pi\pi\pi\pi\pi\pi\pi\pi$ which must be intended here

Verily when a man¹ dedicates an oblation in the church, (xx) whether it be wine or whether it be wheat, and the priest does not give one in return, and he says in his heart I have not eaten with the priest, I have not drunken with the priest, he hath not reward (?) from heaven in Jerusalem. And God, the possessor (?) of life, withdraweth (?) his light, because he hath desired that which is from earth and refused that which is from heaven, namely the mercies (?) which thy (?) God in his fullness (?) hath granted (?).

Verily a donor (?) having pronounced a vow, namely oblations dedicated in the church, (xxi) the children of the church shall eat them (?), the Father the Son and the Holy Ghost come out from (?) the church.

Verily a man having repented (?) in his heart and dedicated an oblation in the church, whether it be wine or wheat or durra-seed down to green vegetable (?); then he, the Lord, will rejoice (?) in his heart and receive (it) through his holy angel.

Have ye not heard that which is written, (xxii) "... gift ... God, him that giveth cheerfully (?) God loveth (?)"²? All men who working for the name of God³ benefit themselves (?), they shall not find benefit (?) through God.

And now therefore (?) O man⁴, that which ye do⁵ for the name of God, do ye cheerfully. And one was written (xxiii) "men about to (?) become in that (?) ... shall become (?) covetous (?), shall become (?) without ... shall become ... shall become man-hating, shall become ... shall become covetous (?) of the priesthood (?)." And all this ... beloved, (xxiv) enquire ye unwillingly (?); let us have friendship (?), let us seek peace; and when ye sit (?) enquire ye with desire (?), because coveting (?) ye are fearful of death. Without ceasing (?) let us pray to God that he may give us remission of our sins.

Behold (?) hear ye a witness (?).

¹ εἰσφέρει probably contracted from εἰσφορῶν οὐκᾶ which occurs in the parallel 21, 4-5.

² ἰλαρὸν γὰρ δοθῆναι ἀγαπᾷ ὁ Θεός (Cor. II, 9, 7).

³ ἡλῶν for ἡλῶν.

⁴ ἐ ἐρεῖα changing to the voc. sing. seems to return to the plural in ἀποδοῦναι.

⁵ ἀποδοῦναι 2nd sing. act. with pl. obj. and objective ending κα.

Verily a layman (ΛΑΙΚΌC)¹ having . . . (xxv) and eaten the food of the church, he shall . . . the priest . . . and shall . . . And now therefore (?) . . . enquire ye in . . . requital (?) . . . in desire (?) enquire ye.

And when thou hast sat down remain far (?) from the feast. And when thou hast (?) received the feast purify (?) thy heart and voice and come and receive the feast. And verily if not, (xxvi) it is destruction.

Verily if thou comest not at peace with a teaching man (?) thou art a feast-taker (?).

Verily when thou desirest to receive the feast come out first and come in good will (?); verily if thou art not in good will (?) remain outside (?) the church: wilt thou . . . through God² be friendly? And if not, thus wilt thou . . . and . . . the laws of God?

(xxvii) And when thou hast received the feast, remain in the church till the dismissal. Remember what was done to Judas the betrayer³: having taken the feast he went out of the church not having been dismissed (?), and Satan entered (?) into his heart and persuaded him (?) to betray.

In truth thou also, when the church has not been dismissed, art . . . It is that which God shall take as cause (xxviii) and requite upon thee. Be not condemned for eternity with Judas on account of the short moment after this (?).

I have seen many when they have received the sacrament eat when the church is not open: woe to their hearts! Shall they receive in exchange (?) remission of sin, because they were able (?) to . . . ?

Verily a donor (?) who has eaten when the church was not open, he hath cause in a great . . .

(xxix) Verily a donor (?) who has eaten and received the sacrament loveth (?) light with the eater of the dead (?).⁴

¹ Cf. Eusebius in *Dict. Christ. Biogr.* II, p. 307 laic refusing communion on account of the bad character of the priest.

² Or perhaps "art thou greater than God?"

³ Mr. BRIGHMAN furnished me with a parallel passage from "Eusebius of Alexandria," *HOMI. XVI, 2 de die dominica* (Migne, *P. G.* LXXXVI, 416 D; cf. *Rev. de l'Orient Chrétien* 1908, p. 416).
 ΚΑΙ ΜΗ ΕΞΕΛΘΗΣ ΕΚ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΣΟΥ ΕΑΝ ΜΗ ΑΠΟΛΥΘΗ ΓΕΝΗΤΑΙ ΜΗΕΟΙΣΤΕ ΓΑΡ ΤΟ ΠΡΟΔΟΤΗ
 ΙΟΥΔΑ, ΚΑΙ ΜΗ ΕΞΕΛΘΗΣ, ΕΚΙΝΟΥ ΓΑΡ Η ΑΡΧΗ ΤΗΣ ΑΠΩΔΙΑΣ ΕΓΕΝΕΤΟ ΤΟΥ ΜΗ ΠΑΡΑΜΕΝΕΙ ΜΕΤΑ
 ΠΑΝΤΩΝ ΛΑΒΩΝ ΓΑΡ ΤΟΝ ΑΡΤΟΝ Ο ΙΟΥΔΑΣ ΕΝ ΤΩ ΣΤΟΜΑΤΙ ΑΥΤΟΥ ΣΗΛΑΘΕΝ ΕΞ Ε, ΚΑΙ ΕΠΕΡΕΛΕΝ
 ΣΑΤΑΝΑΣ, ΚΑΙ ΕΣΠΟΥΔΑΣΕΝ ΕΙΣ ΤΗΝ ΠΡΟΔΟΣΙΑΝ ΤΟΥ ΣΩΤΗΡΟΣ ΕΑΝ ΟΥΝ ΠΡΟ ΤΗΣ ΑΠΟΛΥΣΕΩΣ ΤΗΣ
 ΑΓΙΑΣ ΕΚΚΛΗΣΙΑΣ ΕΞΕΛΘΗΣ ΠΑΡΕΚΤΟΣ ΑΝΑΓΚΗΣ, ΜΕΤΑ ΙΟΥΔΑΝ ΕΛΘΙΣΘΗ

⁴ Or "the dead body produceth a light with the eater (C)."

A donor (?) who not hearing the epistle and gospel hath received the sacrament, hath not received.

A donor (?) who hath not sung alleluia with the singers¹ insulteth God his Maker. For Alleluia is Thelkath Marimath²; and the saying being interpreted is "Let us glorify God (xxx) who founded all (things), and let us love and worship (?) him."

Woe be to the man who speaketh in the church at the time (?) of the sacrament³! For he that speaketh in the church at the time (?) of the sacrament⁴ is negligent (?) more than (?) all the negligent (?) ones. For the man that speaketh in the church is the enemy of God.⁵ For these are like the Jews who having hanged the Saviour on the Cross mocked him—they who speak when this sacrament is upon the table. He, the Lord it is who hath said "and the Jews alone (?) (xxx) openly rejected (?) me". And you who speak in the church at all times, behold (?), hearken ye to the warning (?).

Verily one in (?) dedicating an oblation in the church by means of (?) the act (?) of service of life he shall write his name in Jerusalem. And his reward with the priest here (?) is one loaf (ΑΡΤΟΣ) one finger (?) of wine: for this is what was taken by God.

Woe be to the priest who sitteth on the Lord's day (ΚΥΡΙΑΚΗ) amongst . . . one by . . . (xxx) departing and eating (?) will requite (?) that one's

¹ Or "with psalms."

² CRM referred me to a text published by LACAU, *Mém. Inst. Or. Franç. au Caire* ix, 49. ΜΑΡΙΑ ΤΩΑΔΥ ΠΘΑΛΥΑ ΜΑΡΙΜΑΘ ΕΙΣ ΝΕΥΟΥΝΩΜ ΝΕ ΠΡΑΥΕ ΜΕΝ ΝΕΜΟΥ ΜΗΝΟΥΡΟΥ. "Mary the mother of Thalka Marimath, the interpretation of which is 'joy and blessing and gladness'." The same text, the Apocalypse of St. Bartholomew, employs several other gibberish phrases in "the language of Christ's divinity" (ΘΥΤΑΕΙΣ ΠΙΣΕΜΩΤΗΟΥΤΕ), having an appearance of Hebrew origin but accompanied by impossible interpretations. But a very close parallel to the passage has been found and given me by Professor BURKITT in the *Visio Pauli* or Apocalypse of Paul. He says "In the Latin *Visio* (JAMES p. 28) we have Alleluia *teet · cat · marith · macha* benedicamus eum omnes in unum; in TISCHENDORF'S Greek Τὸ Ἀλληλοῦϊα λεγεται ἑβραϊστὶ Θεβελ μαρμαθα . . . Δοξάζωμεν αὐτόν ἐπὶ τὸ αὐτό; in the Syriac (English only published) 'Praise God who was the first of all.'" He adds that the Latin MS. of the *Visio* is as old as the eighth century.

³ Or "when the sacrament comes."

⁴ Or "at the coming of the sacrament."

⁵ Read τῶαν (?)

⁶ Or "the Jews alone (?) mocked (?) at him that revealed me (ἡῶαν-20).

sin upon the scalp (?) of the head of the priest in the fullness¹ of the ages. And all persons, either having become a woman being 12 years old shall give (?) or having become a man being 13 years old shall give (?): and . . . and verily he who hath . . . one of these, is good (?) both in the . . . of the flesh (xxxiii) and the . . . of the . . .; and God will trying try his soul in hell.

Therefore (?) praise (?) God: praise (?) be Thine! In the hand of the living God I will overcome and expel!

And the priest each (?) Lord's day² shall cause them to hear³ this: for (?) it hath been done, that we may (?) attain (?) resurrection and grace (?) with our Lord Jesus Christ: whose be the glory and (xxxiv) the power unto ages of ages! Amen.

Dr. WARSON, Professor of Pastoral Theology, on the occasion of my first attempt at translation drew my attention to the numerous pseudo-Nicene canons known in Arabic which in the two published versions reach to 80 and 84 respectively.⁴ In the heading we have the number 80 or 85, but there is no numbering for the rules which follow it and I can find no clear connexion or analogy in style or matter with any of the canons in Mansi. It would in fact be impossible to distinguish as many as 80 rules in the text, which is evidently not a series of canons but a Sunday homily or exhortation on the offering of oblations and behaviour at the Eucharist.

The Mena miracle took place in connexion with a votive oblation and the Eucharist, and this may account for the two texts having been bound together.

One word may possibly be derived from Arabic: **ⲉⲁⲣⲏⲏ** here as a measure of sacramental wine might be translated "draught" and would then seem to be the Arabic **شربة** *shurbah* "draught." This very common Arabic word of course is known in modern Nubian as *šorbe*.

It is possible that Arab influence was felt very early in Nubia. The Arabic name **شلال** "cataract" is found in the Meroitic inscriptions of the third or fourth century as **Ṣelale** (**ṬḤARAIC**) and a proper name **Mashtaraq**.

¹ For **ⲉⲁⲁⲱⲱⲉ-ⲁⲟ** (?).

² Or in "Sunday service."

³ **ⲁⲱⲉⲱⲱ** the first letter is imperfect but hardly doubtful; it seems like **ⲁⲱ** to be a form of **ⲁⲱⲁⲟ** with the **ⲁ** assimilated.

⁴ Mansi II, pp. 917, 983.

of Arabic appearance, occurs in a Meroitic inscription at Philae of about the same age.¹ But, however these may be accounted for, it is not likely that a word like *shurbēh* would be early adopted apart from ritual use. We have no reason to suppose that the pagan Nubians were influenced by Arab religious customs: *shurbēh* would therefore probably have been taken from Arabic Christian ritual.

But unless further evidence appear in the Christian Nubian texts of borrowing from Arabic it would seem better to connect the word with the M. *sarbē* "finger" which might perhaps be used for a measure of liquid.

II. Berlin, Kgl. Bibl. MS. Or. Quart 1019.

Lectionary.

The fragments form a continuous series of eight double leaves or 16 pages in one quire from a rather large book, the existing pages being numbered from 100 to 115; the best preserved are 21 by 12½ cm., and originally may have measured about 22 by 14 cm. The outermost leaf (pp. 100, 114-5) has suffered severely all over and 102-3 has lost all but eight lines on each. For the rest the blank outer edges have entirely gone, but often with scarcely any injury to the writing. The lower edge has suffered most and only two pages (106-7) show a fragment of the last line. These two pages contained respectively 19 and 21 lines, and the space occupied by the writing is about 19 by 11 cm.

The writing is fairly even, without division of words: rubrics are used: phrases, sentences and paragraphs are divided systematically with double dots (one black and one red), reinforced sometimes with dashes—.²

A dot is often placed above a vowel to separate it from a previous or following one not in the same syllable, but *o*, *æ* seem to be often so marked inappropriately.

The nature of the text was recognised by SCHÄFER in his first publication of November 1906 as being a portion of a lectionary for Christmastide, and the Biblical sections, sometimes represented by mere morsels, were all identified by him. A fuller description was given in his second paper in the following year.

¹ GRIFFITH, *Meroitic Inscriptions* II, pp. 30, 42.

² A double leaf with pp. 106, 109 is shown in *Taf. 1*

The portion of the lectionary that survives extends from 24 to 30 Choiak and for each day there is prescribed a reading from the "apostle", *i. e.* the letters of St. Paul, and from the Gospels. No guide is given to the place in the epistles from which the extract is taken, but for the Gospel the evangelist is named and the "Ammonian" number of the first section is given.¹ The order of the readings shows no relationship to that of the Bohairic Coptic lectionaries and it remains to be seen whence the system was derived by the Nubian church.

As identified by Schäfer the contents are

[24 Choiak	Epistle—	
	Gospel Matth. 1, 18-25 (cf. 28 Choiak).	p. 100
[25 Choiak]	Epistle Phil. 2, 12-18.	p. 100, 13-101
	Gospel Matth. 5, 13-20.	p. 102-103
[26 Choiak]	Epistle Rom. 11, 25-31.	p. 104
	[Gospel—]	
27 Choiak	Epistle Hebr. 5, 4-10.	p. 105-106, 3
	Gospel Joh. 16, 33-17, 26.	p. 106, 4-110
28 Choiak	Epistle Hebr. 9, 1-5.	p. 111-112, 2
	Gospel Matth. 1, 18-25 (cf. 24 Choiak).	p. 112, 3-5
29 Choiak	Epistle Galat. 4, 4-7.	p. 112, 7-
	Gospel Matth. 2, 1-12.	p. 113-115, 4
[30 Choiak]	Epistle Rom. 8, 3-7.	p. 115, 6-
	Gospel—	

: ̄p :

p. 100

ⲉⲛⲓⲥⲧⲁⲣⲟⲗ ⲕⲁⲣⲓⲧⲓⲛⲓⲣⲟⲩⲁⲩ ⲁⲩⲙⲓⲱⲩ

ΤΟΥΤΟ ΔΕ ΟΛΟΝ ΓΕΓΟΝΕΝ

Matthew 1, 22 ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφητοῦ λέγοντος

ⲉⲓⲧⲉⲩⲛⲓⲣⲟⲩⲁⲩ ⲁⲩⲣⲁⲧⲣⲓⲛⲓⲣⲟⲩⲁⲩ ⲧⲟⲩⲗⲟ ⲁⲩⲣⲁⲧⲣⲓⲛⲓⲣⲟⲩⲁⲩ

23 ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἐξεί

¹ See 100, 4; 112, 3.

² ⲁ is written above the line over the ⲣ.

³ ⲁⲩⲙⲓⲱⲩ probably refers to ΤΟΥΤΟ ΟΛΟΝ.

⁴ ⲉⲓⲧⲉⲩⲛⲓⲣⲟⲩⲁⲩ cf. 100, 5, 113, 3. The amount lost at the ends of the lines is generally uncertain.

3ϜΑΚΚΟΝ ΟΥΝΙΟΥΝΟ »

ΚΑΙ ΤΕΙΕΤΑΙ ΥΙΟΝ

ΤΑΠ ΤΑϜϜΚ¹Α⁴ ΕΜΜΑΝΟΥΗΛ^{III} ΟΒΑΡΡΑΝΑ⁵ »

ΚΑΙ ΚΑΛΕΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ⁶ ΕΜΜΑΝΟΥΗΛ

ΕΥΡ[Α?] ε¹ει²η² ΠΛΛΙΛΛΗ ΕΔΔΑΛ ΠΕΛΑ ΔΟΥΛΛ[Α] ϜΑΡΡΑ ΕΕΗ³ »

Ο ΕΣΤΙΝ ΜΕΘΕΡΜΗΝΕΥΟΜΕΝΟΝ ΜΕΘ³ ΗΜΩΝ Ο ΘΕΟΣ

ΙΙΙΕΝΦΙΕΙΟΝ ΕΑΛΟΥΛΛΟ ΠΙΚΚΕΝ »

ΔΙΕΓΕΡΘΕΙΣ ΔΕ Ο ΙΩΣΗΦ ΑΠΟ ΤΟΥ ΥΠΝΟΥ

ϜΟΔΗ ΑΥΤΕΛΟΕΝΑ ΤΑΚΚ[Α] ϜΜΟΥΡΤΑ[.ΕΣ|Η ΚΕΛΛΙΚΑ ΔΤΑ⁴ »

ΕΠΟΙΗΣΕΝ ΩΣ ΠΡΟΣΕΤΑΞΕΝ ΑΥΤΩ⁵ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ

ΠΑΡ[ΘΕ]ΗΝΟΣΚΑ ΤΑΔ³ΕΙΛ Ε|Η-ΑΡΙΣΙΑ »¹

ΚΑΙ ΠΑΡΕΛΑΒΕΝ ΜΑΡΙΑΜ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ

ΤΑΚΚΟΝ¹⁰ Ε|ΙΑΡΙΔΟΥΡΜΕΝΑΔΗ | » |

ΚΑΙ ΟΥΚ ΕΓΙΝΩΣΚΕΝ ΑΥΤΗΝ

ΤΑΠ Ϝ[Α ?] ΠΤΚΚΗ| ΟΥ|ΗΗ² »

ΕΩΣ⁵ ΟΥ ΕΤΕΚΕ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ⁶

ΤΑ|Η ΤΑΥΕΚΟΥ? ΙΙΗΕΟΥ[ΕΙΑ ΟΚΕ|Η ΠΑΟΥΚΑ »⁷

ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ⁸ ΙΗΣΟΥΝ

Ι3[ΧΟΙΔΚΗ : ΚΕ] : ΔΗΘΕ^T .⁸

ΕΗ ΤΡΙΤΛΟ ΟΥΤ[ΑΚΡΑ]Ι4[ΕΟ|ΤΕΚΕ »?

Philipp. II, 12 ΩΣΤΕ ΑΓΑΠΗΤΟΙ ΜΟΥ

{Τ|ΔΟΥΚΑ ΜΗΗΑΗΗ|Ο}|¹⁵ϜϜ[Υ|ΛΟΥΡΗ|. .|ΕΗ ΚΕ|ΛΛΗ »

ΚΑΘΩΣ ΠΑΝΤΟΤΕ ΥΠΗΚΟΥΣΑΤΕ

¹ At the end there is space for a letter or two, but hardly for [ειου]: the form too would be ΤΑϜΕΚΟΝ, cf. 107, 7.

² ΕΥΡΕΙΟΝ might be suspected as in K. 29, 14, but ΕΙΕΗ^{III} seems to be the reading.

³ ΤΑ[Ρ-] not possible as tail of ϖ would show on the fragment: the form ΤΑΔΟΥΛΛΕ occurs. The letter at the end of the gap seems to have had an upright stroke like η or η.

⁴ "And took to himself the Virgin."

⁵ ΕΩΣ is expressed by ΠΑΟΥΚΑ at the end of the next phrase in l. 12.

⁶ The standard text has simply ΕΩΣ ΟΥ ΕΤΕΚΕ ΥΙΟΝ.

⁷ See these last three words quoted in 112, 4.

⁸ The rubrik for 28 Choiak, below 112, 3, where the same passage is prescribed, shows that the date here was 24 Choiak, and that the lection was the "third" in Matthew, comprising ch. 1, vv. 18 to 25. Of these vv. 22-25 alone are preserved.

[.....] 16 ᾄδου[.....]

ΜΗ ΩΣ ΕΝ Τῇ ΠΑΡΟΥΣΙΑ ΜΟΥ ΜΟΝΟΝ ΑΛΛΑ ΝŪΝ ΠΟΛΛῶ ΜΑΛΛΟΝ ΕΝ Τῇ ΑΠΟΥΣΙΑ ΜΟΥ. ΜΕΤΑ
ΦΟΒΟΥ ΚΑΙ ΤΡΟΜΟΥ ΤΗΝ ΕΑΥΤῶΝ ΣΩΤΗΡΙΑΝ ΚΑΤΕΡΓΑΖΕΣΘΕ· 13 ΘΕΟΣ ΓΑΡ ΕΣΤΙΝ ὁ ΕΝΕΡΓΩΝ
ΕΝ ὙΜῖΝ ΚΑΙ Τὸ ΘΕΛΕΙΝ ΚΑΙ Τὸ ΕΝΕΡΓΕΙΝ ὙΠΕΡ ΤΗΣ ΕΥΔΟΚΙΑΣ.

: ρα :

οὔατ?|τοκ ατρεσανασι »

Philipp. II, 14 ΠΑΝΤΑ ΠΟΙΕΙΤΕ

νοτρικκῶδε ατρεκανεῶδεκα μορῶλο » ?

ΧΩΡΙΣ ΓΟΓΓΥΣΜῶΝ ΚΑΙ ΔΙΑΛΟΓΙΣΜῶΝ

?|ροσνιφρα[.] 3 τογαῶλα τοτρε δ[α|ροσνιφραου ετρησῶ »

15 ἵνα ΓΕΝΗΣΘΕ ΑΜΕΜΠΤΟΙ ΚΑΙ ΑΚΕΡΑΙΟΙ ΤΕΚΝΑ ΘΕΟΥ ΑΜΩΜΗΤΑ

μετε τῆρεῶσιν μαῶλα[.] 2 ραερεννα » ρακναῶλα

ΕΝ ΜΕΣῶ ΓΕΝΕΑΣ ΣΚΟΛΙΑΣ ΚΑΙ ΔΙΕΣΤΡΑΜΜΕΝΗΣ

εἰρηουῶλασι ηῶλαῶλαδε »

ΕΝ Οἷς ΦΑΙΝΕΣΘΕ

κομοεῶλα πηρετ κοιδιουσινα νοη »

ὥς ΦΩΤΗΡΕΣ ΕΝ ΚΟΣΜῶ

καλ αφσι 1 ἔκοῶλα »

16 ΛΟΓΟΝ ΖΩΗΣ ΕΠΕΧΟΝΤΕΣ

αυεακνι[.]... χριε|τοσι ου|κοτρηῶλας | » |

Εἰς ΚΑΥΧΗΜΑ ἙΜΟΙ Εἰς ΗΜΕΡΑΝ ΧΡΙΣΤΟΥ

ὀρη[.] ενδιδιμεν 11[.....]η »

ὅΤΙ ΟΥΚ Εἰς ΚΕΝΟΝ ἘΔΡΑΜΟΝ

ταταν η[.]... |φ 2[.]|κορι[.]εσ η|α|εελο »

ΟΥΔὲ Εἰς ΚΕΝΟΝ ἘΚΟΠΙΑΣΑ

οσι μετε|ν.....| ἄλλη 12[.]|ερερεννα εναρτε|καρρ|ῶλη | » |

17 ΑΛΛ' Εἰ ΚΑΙ ΣΠΕΝΔΟΜΑΙ ἘΠΙ Τῇ ΘΕΙΑ ἘΑΙ ἘΤΟΙΜΕῖΑ ΤΗΣ ΠΙΣΤΕΩΣ ΜΕΝ

13[.....] ηεσιμε ογρδιμῶλη|ουῶλαῶλο|η μερε »

ΧΑΙΡΩ ΚΑΙ ΣΥΓΧΑΙΡΩ ΠΑCΙΝ ὙΜῖΝ

τερου ουκ 14|κεταλ.....| τορα

18 Τὸ Δὲ Αὐτὸ ΚΑΙ ὙΜΕΙC ΧΑΙΕΤΕ ΚΑΙ ΣΥΓΧΑΙΕΤΕ ΜΕ

[Several lines lost.]

¹ Note the absence of the objective ending.

² Οἱ Δ.

: ρῃ :

ἵπτικενναν .

Math. V. 13. ὙΜΕΙΣ ΕΣΤΕ ΤΟ ΑΛΛΑΣ ΤΗΣ ΓΗΣ ΕἴΑΝ ΔΕ ΤΟ ΑΛΛΑΣ ΜΩΡΑΝΘΗ, ΕΝ ΤΙΝΙ ἈΛΙΣΘΗΣΕΤΑΙ:

εἰελογῆρασι 2μενκεραλο »

ΕΙΣ ΟΥΔΕΝ ἸΣΧΥΕΙ ΕΤΙ¹

ο2φροῦαδερκερα 3εισογῆλοδογι ο2κκογῆτακκεν 1εικκν »

ΕΙ ΜΗ ΒΛΗΘΕΝ ΕἴΩ ΚΑΤΑΠΑΤΕΙΣΘΑΙ ὑΠΟ ΤΩΝ ΑΝΘΡΩΠΩΝ

ο2τρον κοσμοεσι πικιτ| 3κε »

14 ὙΜΕΙΣ ΕΣΤΕ ΤΟ ΦῶΣ ΤΟΥ ΚΟΣΜΟΥ

ειριμενταλο 2ππορ κογῆ|2|62π φοιδιῶ η2ειρτακκα »

Οὔ ΔΥΝΑΤΑΙ ΠΟΛΙΣ ΚΡΥΒΗΝΑΙ ΕἴΠΑΝΩ ΟΡΟΥΣ ΚΕΙΜΕΝΗ

ἀτῆ| .| ροε| .| τελο λε| . . . | εἰον μα2| | 2τα2η | . . . | 2ο | . . . | μεν-
κερα|λο

15 ΟὐΔΕ ΚΑΙΟΥΣΙΝ ἈΨΧΝΟΝ ΚΑΙ ΤΙΘΕΑΣΙΝ ΑὐΤὸΝ ὑΠΟ ΤὸΝ ΜΟΔΙΟΝ

"| | 2ηιιιι2¹

ΑΛΛ ΕΠΙ ΤΗΝ ΛΥΧΝΙΑΝ, ΚΑΙ ΛΑΜΠΕΙ Πᾶσιν τοῖς ἐν τῇ οἰκίᾳ

[Half a page missing, vv. 16, 17.]

18 ΑΜΗΝ ΓΑΡ ΛΕΓΩ ὙΜΙΝ,

: ρε :

1ραρμιῶ οη 2κῆτια φοκεῶλ2η 2κικηῶλ2η κῆκῶλ2η

ΕΩΣ ΑΝ ΠΑΡΕΛΘῃ Ὁ ΟὐΡΑΝὸς ΚΑΙ Ἡ Γῆ.

ἵιιττα εἰ2δε 3πικτογῆα222η 2αῶλ2α ο2ελε2δε² 1τεῶ2αῶλ2α φοκα2ε2η »

ἸΩΤΑ ἘΝ Ἡ ΜΙΑ ΚΕΡΑΙΑ Οὔ ΜΗ ΠΑΡΕΛΘῃ ΑἰΠὸ ΤΟΥ ΝΟΜΟΥ

διμῶλ2ο|2|2ηα 22τακεραη ηα2ο2ηα »

ΕΩΣ ΑΝ ΠᾶΝΤΑ ΓΕΝΗΤΑΙ

εἰ2ε| .| 2ηα εἰ 2ε2ρογῆα μεκκῶλ ο2ε2εκα κο2ε|εα . | 2

19 Ὅς ΕἴΑΝ ἸΟῦΝ¹ ΛΥΧΗ ΜΙΑΝ ΤΩΝ ΕἰΤΟΛΩΝ ΤΟΥΤΩΝ ΤΩΝ ΕἰΛΑΧΙΣΤΩΝ

¹ Apparently final "that it may shine."

² "Or one in the sprinkling which is on it?"

εωσνκ ε[]ρο|σα*|λι|δα¹ τσνκλ|. . . .| ε|. . . .|ω

ΚΑΙ ΔΙΔΑΣΚΗ ΟΥΤΩΣ ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ, ΕΛΑΚΙΣΤΟΣ ΚΛΗΘΗΣΕΤΑΙ ΕΝ Τῇ ΒΑσιΛΕΙΑ² ΤΟΥ ΘΕΟΥ.

[Half a page missing.]

Rom. XI. 25 [ΟΥ ΓΑΡ ΘΕΛΩ ἸΜΑΣ ΑΓΝΟΕΙΝ ΑΔΕΛΦΟΙ, Τὸ ΜΥΣΤΗΡΙΟΝ ΤΟΥΤΟ, ΙΝΑ ΜΗ ΗΤΙΣ ΠΑΡ' ΕΑΣΙΝ
ΦΡΟΝΙΜΟΙ.]

: ρσ :

ι|.ελλω ιερδύλιωλλε ρσλλε|αρ|αεω *

ΟΤΙ ΠΩΡΩΣΙ³ ΑΠΟ ΜΕΡΟΥΣ Τῷ ΙΣΡΑΗΛ ΓΕΓΟΝΕΝ

ειηνωσν κινετινδ³ ι|τ|ορα κινελλω κενελλω *

ΑΧΡΙΣ ΟΥ Τὸ ΠΛΗΡΩΜΑ ΤῶΝ ΕΘΝῶΝ ΕΙΣΕΛΘΗ.

ειαρ|ιτ|ραλο ιερδύλι σνκτιο ραρτα|κ| ρονα *

26 ΚΑΙ ΟΥΤΩΣ ΠΑΣ ΙΣΡΑΗΛ ΣΩΘΗΣΕΤΑΙ

παρταρεω κελλω *

ΚΑΘΩΣ ΓΕΓΡΑΠΤΑΙ

κ|μ|⁶μα ειώμκ κεταλ ρσλκ *

ΗΞΕΙ ΕΚ ΟΙΩΝ Ο ΡΥΘΜΕΝΟΣ.

σ|ρ|⁷-τεν|δ| τλλωιφραμεκα ικβ|ω|δ|. .|

ΚΑΙ ΑΠΟΣΤΡΕΦΕΙ² ΑΣΕΒΕΙΑΣ ΑΠΟ ΙΑΚΩΒ

|. .|κεταλ εινω αν ρσρ|τ|. . . .|λκω.

27 ΚΑΙ ΑΥΤΗ ΑΥΤΟΙΣ Η ΠΑΡ' ΕΜΟΥ ΔΙΑΘΗΚΗ

τεν ραμερσ|κ| ιωστρ|κ|δερν τακκλώκ *

ΟΤΑΝ ΑΦΕΛΩΜΑΙ ΤΑΣ ΑΜΑΡΤΙΑΣ ΑΥΤῶΝ

δαρεν|κε|ουαρδ ρε σνκκασοτέλω σνριόδ|μκ|

28 ΚΑΤΑ ΜΕΝ Τὸ ΕΥΑΓΓΕΛΙΟΝ, ΕΧΘΡΟΙ ΕΙΜΕΝ

ιωρετκκεαρ|δ| εινω ουταρ|κ| ιωστέλω ηκω|ροσλκδ|μκ *

ΚΑΤΑ ΔΕ ΤΗΝ ΕΚΛΟΓΗΝ ΑΓΑΠΗΤΟΙ ΔΙΑ ΤΟΥΣ ΠΑΤΕΡΑΣ

|τλλω| ιιγτη|ροσλρε . . . ρεκκλ . .| ι σρε|. . .

29 ΑΜΕΤΑΜΕΛΗΤΑ ΓΑΡ ΤΑ ΧΑΡΙΣΜΑΤΑ ΚΑΙ Η ΚΛΗΡΟΝ ΤῶΝ ΘΕΩ

[Short entry of Gospel(?) lost.]

¹ Perhaps for εικ κενελλδα "teach them this."

² Or for ΚΑΙ ΑΠΟΣΤΡΕΦΕΙ ΤΟΙΝΔ ΑΠΟ ΤΡΕΤΑΙ

: $\overline{\text{pe}}$:: $\chi\sigma\acute{\iota}\alpha\kappa\bar{\iota}$: $\kappa\bar{\zeta}$: $\alpha\eta\omicron\epsilon$:

οτελ ενδε ειον οτρ:ρη σοκκα φοκκετμενκεραλμ »

Hebr. V, 4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν

τῶ:λιλμδμῶ οκτακολενκμ »

ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ θεοῦ

αρμμῶ:μον »

καθάπερ καὶ Ἀαρῶν

εικαριμπαλο χριστοσει τακκοι[ο] αρχῆιερεδερε φοκετῆιῶ μενο:μα »

5 οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα

ταρμῶλε πεσολ » αυτοταμμ εἰ[r]οτ αἴλο εἴμ εἶ οτυμπα ομ
λενκμ »

ἀλλ' ὁ λαλήσας πρὸς αὐτὸν Υἱὸς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε

ε:τοου: οτελλμ πεεε κελλ[μ] »

6 καθὼς καὶ ἐν ἑτέρῳ λέγει

εἰ:μμ ἱερεδεοτ ελλεμ κετα[λλε]μ[] μμελχισεδεκῶ πατοουοτ
[κευαυρα? »]

συ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ

11[ε]εῦ ταν υαδμῶ οτυρῖου:λμ

7 ὁς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ

[. . . .]λ 12δε τελεττῶ δεκελβα »

δεησεῖς τε καὶ ἱκετηρίας [προσενγέκας]

διάρμμ τακ 13[κ]δ ατοου:λόςκειρῶ υἱάλε »

πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου

οταμτμ 14[. .]καττῶ [δε. . . .]ε δε κελλμ δαλ 15[.]

μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας

[.]τελεδοου

καὶ εἰσακούσθεις ἀπὸ τῆς εὐλαβείας

16[] ενῶλ

8 καίπερ ὦν υἱός, ἐμαθεν ἀφ' ὧν ἐπαθεν τὴν ὑπακοήν

17] τδτ

[One (?) line lost.]

9 καὶ τελειωθεῖς

: ̄ⲣⲉ :

ⲓⲗⲓⲛⲁ ⲉⲟⲩⲣⲓⲧⲁⲣⲁⲥⲏ ⲛ

ΕΓΕΝΕΤΟ ΠΑΣΙΝ ΤΟΙΣ ΥΠΑΚΟΥΟΥΣΙΝ ΑΥΤῷ ΑΙΤΙΟΣ ΣΩΤΗΡΙΑΣ ΑΙΩΝΙΟ

ⲧⲁⲗⲓⲗⲉⲃⲟⲩⲧⲓ ⲁⲣⲥⲓⲭⲓⲛⲉⲣⲟⲩⲁⲗⲁ ⲟⲩⲧⲁⲕⲁ ⲛ

ΙΟ ΠΡΟΑΓΟΡΕΥΘΕΙΣ ὑΠὸ ΤΟῦ ΘΕΟῦ ἈΡΧΙΕΡΕΥΣ

ⲙⲉⲗⲭⲓⲥⲉⲃⲉⲣⲏ ⲓⲗⲓⲛⲁ ⲉⲩⲉⲩⲁⲗⲁⲕⲁ :: ——— ———

ΚΑΤÀ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ

ⲁⲗⲭⲓⲟⲓⲁⲕⲏ : ⲕⲉⲛⲓ : ⲉⲩⲧⲓ : ⲙⲏⲧⲓ : ⲣⲏⲧⲓ : ⲓⲗⲓⲛⲁ

ⲉⲓⲛⲏⲕⲁ ⲟⲩⲧⲁⲗⲓⲗⲉ ⲛⲉⲥⲓⲃⲉⲣⲁ ⲛ

Joh. XVI, 33 ΤΑῦΤΑ ΛΕΛΑΛΗΚΑ ὙΜΙΝ

ⲧⲏⲛⲏⲕⲁ ⲧⲉⲕⲁ ⲁⲓⲗⲓⲛⲁ ⲛⲉⲕⲓⲃⲉⲣⲁ ⲛ

ἵΝΑ ἘΝ ἙΜΟΙ ΕἶΡΗΝΗΝ ἘΧΗΤΕ

ⲕⲟⲥⲉⲕⲉ ⲕⲟⲥⲙⲟⲥⲁⲗⲁ ⲙⲁⲧⲁⲩⲧⲁ ⲛ

ἘΝ Τῷ Κόσμῳ ΘΛΙΨΙΝ ἙΧΕΤΕ

ⲙⲁⲩⲣⲉⲓⲛ ⲉⲓⲛⲁ ⲧⲟⲩⲗⲓⲗⲉⲩⲁⲩⲁⲥⲏⲓ ⲛ

ἈΛΛὰ ΘΑΡΣΕΪΤΕ

ⲁⲓ ⲕⲟⲥⲓⲙⲟⲥⲓⲛ ⲉⲩⲛⲉⲥⲉⲥⲏ :: —

ἘΓὼ ΝΕΝΙΚΗΚΑ ΤὸΝ Κόσμον

ⲉⲓⲛⲏⲕⲁ ⲛⲉⲥⲓⲗⲓⲛⲁ . . . ⲓⲥⲓⲟⲩⲓ ⲓⲛⲉⲟⲩⲧⲉⲓ ⲛ

XVII, 1 ΤΑῦΤΑ ἘΛΑΛΗΣΕΝ Ὁ ἸΗΣΟΥΣ

ⲧⲁⲛ ⲙⲁⲣⲏ ⲧⲣⲓⲛⲉⲕⲁ ⲉⲁⲣⲙⲓⲗⲁⲩⲓⲗⲉ ⲛⲟⲟⲩⲩⲁⲣⲁ ⲛⲉⲥⲉⲩⲛⲁ ⲛ

ΚΑΙ ΕΠΑΡΑΣ ΤΟΥΣ ὨΦΘΑΛΜΟΥΣ Αὐτοῦ εἰς ΤὸΝ ΟὐΡΑΝὸν ΕἶΠΕΝ

ⲙⲏⲗⲏⲟⲓ ⲧⲏⲛⲁⲧⲁⲗⲁ ⲕⲣⲣⲁ

ΠΑΤΕΡ ἘΛΗΛΥΘΕΝ Ἡ ὭΡΑ

ⲉⲓ ⲉⲁⲕⲁ ⲉⲟⲩⲣⲓⲧⲣⲉⲥⲏⲓ ⲛ

ΔΟΞΑΣὸΝ ΣΟῦ ΤὸΝ ΥἱὸΝ

ⲉⲓ ⲉⲁⲗⲁ ⲉⲓⲛⲁ ⲉⲟⲩⲧⲣⲏⲟⲩⲛⲏⲟⲓⲗⲁ ⲛ

ἵΝΑ Ὁ Υἱὸς ΣΟῦ ΔΟΞΑΣῃ ΣΕ

ⲉⲩⲁⲩⲁ ⲙⲏⲛⲏⲙⲏⲛⲁ ⲛⲁⲩⲟⲩⲧⲁ ⲧⲁⲛⲓⲗⲁ ⲧⲉⲧⲓⲗⲁ ⲕⲉⲗⲁⲛ ⲛ

2 ΚΑΘΩΣ ἘΔΩΚΑΣ Αὐτῷ ἘΞΟΥΣΙΑΝ ΠΑΣΗ ΣΑΡΚΙ

¹ The number agrees with the "Anno-man", the excerpt continuing to the end of the discourse (sections 182, 186) on p. 110.

εἵ ταῦτα τιδδισιὰ μ[ῆ]| μακρά

INA PAN O DEΔΩΚΑΣ ΑΥΤῶ

αφδισάλεν |ρε|ταλλενκα ὅ¹ τεκκα |τι|δδ|ικησθα| »

ΔΩΣΗ ΑΥΤΟΙΣ ΖΩΗΝ ΑΙΩΝΙΟΝ

εἵ μοι εἵ|μα|¹⁷ να λεη »

3 ΑΥΤΗ ΔΕ ΕΣΤΙΝ Η ΑΙΩΝΙΟΣ ΖΩΗ.

ειροῦ¹⁵ εἰάρι »

INA PINΩΣΚΟΥCIN CΕ ΤΟΝ ΜΟΝΟΝ ΑΛΗΘΙΝΟΝ ΘΕΟΝ

ου ε[]¹⁹ | χρις|τοσκα »

ΚΑΙ ὈΝ ΑΠΕΣΤΕΙΛΑΣ ΙΗΣΟΥΝ ΧΡΙCΤΟΝ

αἶο|η²⁰ |⁽⁻⁾εἵτᾶλιν

4 ΕΓΩ CΕ ΕΔΟΞΑΣΑ ΕΠΙ ΤΗΣ ΓΗΣ

ρε|ειλ²¹ ᾧ|⁽⁻⁾κ| . . . |εἵρ| . . .

Τὸ ἔργον τελειῶσας, ο δεδωκάς μοι ινα ποιῶ

: ρζ :

εἰδου ναπο ειροῦ αἶκα φοκοῦαμεσσι » εἵριη ὀρη

ΚΑΙ ΝΥΝ ΔΟΞΑCΟΝ ΜΕ CΥ, ΠΑΤΕΡ ΠΑΡΑ CΕΑΥΤῶ

φοκοῦ βοσμοῦ² αἶ τοῦτοῦ εἵριό τδιν αοτη¹ κοτσεκα »

Τῇ Δόξῃ ἣ ΕΙΧΟΝ ΠΡὸ ΤΟΥ ΤΟΝ ΚόCΜΟΝ ΕΙΝΑΙ ΠΑΡΑ CΟΙ

μᾶλλιερά⁴ τιδδισε εἵ ταῦτα εἵσθκα »

Ο ΕΦΑΝΕΡΩCΑ CΟΥ Τὸ ΟΝΟΜΑ ΤΟΙC ΑΝΘΡΩΠΟΙC

εἵ βοc-μοcᾶ² δοαῖ αἶκα αενδισιμοῦα εἵνα¹επογέλο »

ΟΥC ΕΔΩΚΑC ΜΟΙ ΕΚ ΤΟΥ ΚόCΜΟΥ, CΟΙ ΗCΑΝ

τεκκου αἶκα αενδαραλιν »

ΚΑΙ ΕΜΟΙ ΑΥΤΟΥC ΕΔΩΚΑC

εἵ εἰδου ου εταφισακα »

ΚΑΙ ΤὸΝ ΛΟΓΟΝ CΟΙ ΤΕΤΗΡΗΚΑCΙ

εἰλιν |ει|αcεακα αἶκα αενδισιὰ μ[ῆ]|μ|α|μκα »

7 ΝΥΝ ΕΓΝΩΚΑΝ ΟΤΙ ΠΑΝΤΑ ΟCΑ ΔΕΔΩΚΑC ΜΟΙ

¹ Apparently the genitive as subject in a relative sentence “which I had when I was with thee.”

ⲕⲉⲗⲗⲏⲕⲁ ⲧⲉⲕⲕⲁ ⲧⲓⲃⲉⲥⲓⲛⲓⲁ ⲛⲓ¹

ΠΑΡΑ ΣΟΥ ΕΣΤΙΝ. ὍΤΙ ΤΑ ΡΗΜΑΤΑ Α ΕΔΩΚΑΣ ΜΟΙ ΔΕΔΩΚΑ ΑΥΤΟΙΣ

ⲓⲧⲉⲣⲟⲓ ⲓⲉⲧⲁⲗⲟ ⲁⲗⲉⲛⲁⲃⲃⲁⲗⲗⲟ ⲉⲓⲁⲥⲉⲁⲛⲓⲁ

ΚΑΙ ΑΥΤΟΙ ΕΛΑΒΟΝ. ΚΑΙ ΕΓΝΩΣΑΝ ΑΛΗΘΩΣ

ⲓⲁⲓⲓ ⲓⲉⲓⲣⲓⲃⲟⲩⲛ ⲛⲁⲗⲁⲕⲣⲉⲥⲏⲕⲁ ⲛⲓ

ὍΤΙ ΠΑΡΑ ΣΟΥ ἘΞΗΛΘΟΝ

ⲟⲓⲛ ⲛⲓⲧⲉⲧⲉⲩⲓⲛⲓⲁ ⲛⲓ ⲁⲓⲕⲉⲛⲧⲣⲉⲥⲏⲕⲁ ⲛⲓ

ΚΑΙ ΕΠΙΣΤΕΥΣΑΝ ὍΤΙ ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ

ⲁⲓⲓ ⲟⲓⲛ ⲧⲉⲓⲃⲟⲩⲣⲓⲁⲗⲟ ⲉⲥⲏⲛⲉ ⲛⲓ

ⲓ ἘΓΩ ΠΕΡΙ ΑΥΤΩΝ ΕΡΩΤῶ

ⲕⲟⲥⲙⲟⲥⲓ ⲃⲟⲩⲣⲓⲁ ⲉⲓⲟⲓ ⲉⲥⲏⲓⲙⲓⲛⲉⲥⲟ ⲛⲓ

ΟΥ ΠΕΡΙ ΤΟΥ ΚΟΣΜΟΥ ΕΡΩΤΩ

ⲉⲓⲛ ⲁⲓⲕⲁ ⲁⲥⲏⲓ ⲃⲉⲥⲏⲓⲙⲓⲛⲉⲥⲟⲓⲛ ⲃⲟⲩⲣⲓⲁ ⲉⲓⲛⲉⲥⲟⲣⲁⲛⲓⲟ ⲃⲟⲩⲛ ⲁⲥⲏⲓⲙⲓⲛⲓⲁ

ΑΛΛΑ ΠΕΡΙ ὧΝ ΔΕΔΩΚΑΣ ΜΟΙ ὍΤΙ ΣΟΙ ΕΙΣΙΝ

ⲓ ⲓⲧⲉ ⲉⲓⲛⲁⲛⲓⲁ ⲓⲉⲧⲉⲗⲟ ⲛⲓ

ΙΟ ΚΑΙ ΤΑ ἙΜΑ ΠΑΝΤΑ ΣΑ ἘΣΤΙΝ ΚΑΙ ΤΑ ΣΑ ἙΜΑ.

ⲧⲉⲣⲓ ⲓⲉⲣⲓ ⲉⲓⲛⲓ

ΚΑΙ ΔΕΔΟΞΑΣΜΑΙ ΕΝ ΑΥΤΟΙΣ

: ρⲏ :

. ⲕⲟⲥⲓⲙⲟⲥ ⲁⲗ ⲃⲟⲩⲙⲓⲛⲉⲥⲟⲓⲛ ⲛⲓ

ΙΙ ΚΑΙ ΟΙΚΕΤΙ ΕΙΜΙ ΕΝ Τῷ ΚΟΣΜῳ

ⲉⲓⲛⲉⲥⲟⲣⲓⲁⲗⲟⲓ ⲕⲟⲥⲙⲟⲥⲁⲗⲗⲟ ⲃⲟⲩⲁⲗⲗⲁⲛⲁ ⲛⲓ

ΚΑΙ ΟΥΤΟΙ ΕΝ Τῷ ΚΟΣΜῳ ΕΙΣΙΝ

ⲁⲓⲟⲓ ⲓⲉⲓⲃⲁⲓⲁⲗⲉ ⲉⲓⲛ ⲛⲓⲣⲉⲥⲓⲛⲓ ⲛⲁⲛⲁ ⲉⲧⲉⲁ ⲛⲓ

ΚΑΙ ΕΓΩ ΠΡΟΣ ΣΕ ΕΡΧΟΜΑΙ, ΠΑΤΕΡ ΑΓΙΕ.

ⲉⲓⲛⲓⲧⲁⲣⲉⲗⲟⲕⲓⲛ ⲧⲉⲕⲕⲁ ⲉⲧⲁⲣⲓⲃⲉⲥⲏⲕⲁ ⲛⲓ

ΤΗΡΗΣΟΝ ΑΥΤΟΙΣ ΕΝ Τῷ ΟΝΟΜΑΤΙ ΣΟΥ

ⲟⲩⲉⲣⲓⲛⲓⲁ ⲃⲟⲩⲕⲟⲁⲛⲓⲟⲗ ⲛⲓ ⲉⲓⲛⲁ ⲟⲩⲉⲣⲓⲛⲓⲁ ⲛⲓⲁⲗⲗⲁⲛⲓⲁ

ΙΝΑ ὩΣΙΝ ΕΝ ΠΑΘΩΣ ΗΜΕΙΣ

¹ "The like thou gavest unto them." The Greek and other text of the abbreviation.

² Or "Λο."

³ "As we are one." This is found in several versions.

κοσμοῦλα τεσσαρῶ [αη]·δοτε[η] τ|αυελῆν δε
 12 ΟΤΕ ἦΜΗΝ ΜΕΤ' Αὐτῶν ἐν τῷ κόσμῳ

αἶλο τεκκα ει[α]·φι[δ]αρ|ρα »
 ἐγὼ ἐτήρουν αὐτοὺς

ειη ταρελόνκιν εῖ αἶκα 9·δε|ιδεῖνκ ει|αφιδισε
 ἐν τῷ ὀνόματι σοῦ οὗς δέδωκάς μοι ἐφυλάξα

τερῖα οτελενα[ε] 10·ει|ου σαππμενναλιν .
 καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο

σαππνεη 11·τοτ λενκιν : —
 εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας

παρτῶ κίριεκ|ου|νο[ά] »|
 ἵνα ἡ γραφή πληρωθῇ

12·έλου εῖνιλλελο κίρε »
 13 νῦν δὲ πρὸς σέ ερχομαι

ειηῖκα|ειου| 13·κοσμοῦλά πεσιδρε »
 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ

αηπκεανε κ|ι| 14·ριφοκκα τε[ρι]ο[δ]οτη| κροαη|ο[ά] : —
 ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς

15·αἶο[η] ειησαλκα τεκκα τ|ιδδισι οτ|
 14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σοῦ

16·.....| μουδ |...
 καὶ ὁ κόσμος ἐμίχσεν αὐτούς,

[Two (?) lines lost.]

ΟΤΙ ΟΥΚ ΕἶCIN ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου

: ρ̄θ :

.....] 10·ειδεα ειον σεημῖνест »
 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου

κοκεῖκατ·τῶλα τεκκα ειαφιδειλλενκιν »
 ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ

κομ|ο|ειλο δηαρα ειου αηηελιν »
 16 ἐκ τοῦ κόσμου οὐκ εἶCIN

¹ Var. DICHERONIA

ει22ε |αι-λα α2ε|3|τ|ερία »

23 ΕΓΩ ΕΝ ΑΥΤΟΙΣ ΚΑΙ ΣΥ ΕΝ ΕΜΟΙ

εῡνι ο2ερεννι2|ιριεῖλυ|4ογᾶ 2ο2κκοηνοᾶ »¹

ΙΝΑ ΩΣΙΝ ΤΕΤΕΛΕΙΩΜΕΝΟΙ ΕΙΣ ἝΝ

κοσμοεῖᾶ |ιακκοη|5νοᾶ εῡνι αῖκ εντρεκα »²

ΙΝΑ ΓΙΝΩΣΚῃ ὁ ΚΟΣΜΟΣ ὅΤΙ ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ

τεκκοη |ουδα|6ραλη » αῖκ οηεεη κεῶλη »

ΚΑΙ ΗΓΑΠΗΣΑΣ³ ΑΥΤΟΥΣ ΚΑΘΩΣ ΕΜΕ ΗΓΑΠΗΣΑΣ

ηαηο εῡ 7αῖβα 2ενδισηκα 2οἶλλιμε »

24 ΠΑΤΕΡ ΟΥΣ ΔΕΔΩΚΑΣ ΜΟΙ ΘΕΛΩ

αη 82ο2|τε|ιουᾶλη μιννιου2ηα αῖ2αλ2ο|γ...|ηα »

ΙΝΑ ὍΠΟΥ ΕΙΜΙ ΕΓΩ ΚΑΚΕΙΝΟΙ ΩΣΙΝ ΜΕΤ' ΕΜΟΥ

οκο2 εῡνι αῖκα 2ιε10εῖηκα 2ακκοαηνοᾶ »

ΙΝΑ ΘΕΩΡΩΣΙΝ ΤΗΝ ΔΟΞΑΝ, ἥΝ ΕΔΩΚΑΣ ΜΟΙ

κοσμοεη 11ο2κο2ρτᾶ2ο 2ο2εο2 αῖκ οη[εεη »]

ὍΤΙ ΗΓΑΠΗΣΑΣ ΜΕ ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ

12ηαηα 2ιδκαττα κοσμ|οεῶλη οῖβα 1|13ἀρι μεαῶλη

ΠΑΤΗΡ ΔΙΚΑΙΕ, ΚΑΙ ὁ ΚΟΣΜΟΣ ΣΕ ΟΥΚ ΕΓΝΩ

αῖου εῖ[κα]

ΕΓΩ ΔΕ ΣΕ ΕΓΝΩΝ

|εῡνι| 14ουᾶ κε|ταῶλε εῖου| εῖα|

ΚΑΙ ΟΥΤΟΙ ΕΓΝΩΣΑΝ

]15εῡν[

ὍΤΙ ΣΥ ΜΕ ΑΠΕΣΤΕΙΛΑΣ

26 ΚΑΙ ΕΓΝΩΡΙΣΑ ΑΥΤΟΙΣ ΤΟ ὄΝΟΜΑ ΣΟΥ ΚΑΙ ΓΝΩΡΙΣΩ

ΙΝΑ Ἡ ΑΓΑΠΗ ἥΝ ΗΓΑΠΗΣΑΣ ΜΕ ΕΝ ΑΥΤΟΙΣ ἢ ΚΑΓΩ ΕΝ ΑΥΤΟΙΣ

|: ρῖ|ᾶ :

.....1...|εῖνα δαῶλο2 2ιδκαηεννιου2|κα »

Hebr. IX, 1 ΕΙΧΕ ΜΕΝ ΟΥΝ ΚΑΙ Ἡ ΠΡΩΤΗ ΔΙΚΑΙΩΜΑΤΑ ΛΑΤΡΕΙΑΣ

¹ Sic, singular by attraction from ο2ερ.

² εντρεκα in the parallel 107, 12.

³ Var. ΗΓΑΠΗΣΑ.

². ἄ εἰον δούτε εἰς πᾶ »

τό τε ἅγιον κοσμικόν

εἰ|τῆ|ε|ρα|.|ἁγία ἀνακταβάρ|.

² σκηνή γὰρ κατεσκευάσθη ἡ πρώτη

⁴. . . ἁ|ἁ λῆχχῆπᾶπᾶ » τράπεζα|ε| |παρ|ου οὐνεοτῆῆουᾶ
δεκενῆα δούτῆεαν »

ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ προέσις τῶν ἁγίων

εἰπ δε εἰσαῖλο πᾶσταβονα »

ἥτις λέγεται ἁγία

⁷αταπᾶετασμα οὐοσβαῖο παῖλαπῆλλον »

³ μετὰ δὲ τὸ δεῦτερον καταπέτασμα

εἰατῆρα εἰε|πᾶου|πα » εἰσαῖλο οὐταβῆα »

σκηνή ἡ λεγόμενη ἁγία ἁγίων

ε|ουπῆ|ἁ ⁱ⁰εἰ|π. |ρ τιμιάτῆρα »

⁴ χρυσοῦν έχουσα θυμιατήριον

ον αἰπῆτῆ^[1] ⁱ¹|.| τᾶνα μῆμᾶννο εἰα^⁷|π.| πῆπᾶπᾶ »

καὶ τὴν κιβωτὸν τῆς διαθήκης περιεκαλύμμένην παντοῦθεν χρυσοῦ

ταρῆ^ⁱ|.|εἰαε μᾶνῆνι αἰῖα δα^ⁱ|. . .

ἐν ᾗ σταμνος χρυσοῦ έχουσα τὸ μάννα

.| δούτ ⁱ |. . .

καὶ ἡ ραβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης

⁵ ὑπὲρ ἁνῶ δε αὐτῆς χερουβεὶν δόξης κατασκιάζοντα τὸ ἱερατεῖον

: ρ^[1]ῆ :

.| ⁱδούρῆα μῆμᾶι μῆμᾶλο πᾶπᾶ δούτᾶμᾶπᾶπᾶπᾶ :

περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος

⁷χοιδῆῆ : κῆ : μα^⁸ : ῆ :

εἰαπαῖλο ⁱτ|ἁῆῆ ῆραπᾶ^⁹ :

Math. I, 18 τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γενέσις οὕτω ἦν

τῆ^ḏ ἡγεοσεῖα ὁνεμ ⁱπατοῦρα ::

(τέλος) 25 ἕως οὗ ἔτεκεν υἱόν, καὶ ἔκαλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν

¹ = "The birth of God." The lection corresponds to ῆ and half of δ.

ἡχοιακῇ : κῶ : ἀποῤ :

ταυτοκυοτι ειῥλαυτελο ειοι

Gal. IV, 4 ὅτε δε ηλθεν τὸ πληρῶμα τοῦ χρόνου

τᾱῶῶ ταν τοτκα ειτῥ⁹ενα »

ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ

ηαρθενος ἁὸ ογνηοστακα »

γενόμενον ἐκ γυναικός

τε|εῖ?|¹⁰αῖ τανῖι τορα »

γενόμενον ὑπὸ νόμον

τεαῖ τανηαλλουοῖ[α] ¹¹δαηόειδσα »

5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ

τᾱῶῖ τοτκαηε ετῥ¹²κοαηηοᾶ »

ἵνα τὴν ὑιοθεσίαν ἀπολάβωμεν

τᾱῶῖ τοτφρευοῖεσι |. .|¹³ηοεσι »

6 ὅτι δέ ἐστε υἱοί¹

ταν τοτῖ εεῡαρτιβαλο ^[εῖ²η] ¹⁴λειλουοῡλαυῖλ ειτῥ¹⁵εσι|α »

ἐξαπέστειλεν ὁ θεὸς² τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν.

ειητ|...| ¹⁵κροῡ α[.....]

κρᾶζον ἄββᾶ ὁ πατήρ

.....| ¹⁶ειῖ|

ὥστε οὐκέτι εἰ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱὸς καὶ κληρονόμος διὰ θεοῦ

[Several lines lost.]

: ριῶ :

¹[ο]γνηοστακοι ηηοῶλεμη ἰουδαῖα[η]²ηο »

Matth. II, 1 Τοῦ δε Ἰησοῦ γεννηθέντος ἐν βηθλεὲμ τῆς Ἰουδαίας

ἡρσαν οτροοηα ογκρυσοῡλιν »

ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως

|. .| ³ειῖ δουαῖρῖουῡλ μαῡαῡοεκῖλὸ ταῡα[«?]

ἰδοὺ μάγοι ἀπὸ ἀνατολῶν

¹ Some add τοῦ θεοῦ like the Nubian.

² Some omit ὁ θεός like the Nubian.

..|δοῦρικα παδδανη|..

ΠΟΡΕΥΘΕΝΤΕΣ ΕΙΣΕΤΑΤΕ ΑΚΡΙΒΩΣ ΠΕΡΙ ΤΟΥ ΠΑΙΔΙΟΥ

⁸ἐλεησον εἰρήη|...| 9εῖη

ΕΠἈΝ ΔΕ ΕΥΡΗΤΕ ΑΠΑΓΓΕΙΛΑΤΕ ΜΟΙ

|α|ῖκεταλ η|...|¹⁰ε|... ..

ὍΠΩΣ ΚΑΓΩ̄ ΕΛΘΩΝ ΠΡΟΣΚΥΝΗΣΩ ΑΥΤῶ

..|¹¹διωρις|..

9 ΟΙ ΔΕ ΑΚΟΥΣΑΝΤΕΣ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΠΟΡΕΥΘΗΣΑΝ

..|¹²οεκλ|ο| η|...|ερίορ|..|¹³αρι|...| 14

ΚΑΙ ΙΔΟΥ Ὁ ἈΣΤΗΡ ὈΝ ΕΊΔΟΝ ΕΝ Τῇ ΑΝΑΤΟΛῇ ΠΡΟΗΓΕΝ ΑΥΤΟΥΣ

τοτῇ κεννοταλ η|...|¹⁴ηλ οκιμεδδα εονδεη |πατογτα|

ΕΩΣ ΕΛΘΩΝ ΕΣΤΑΘΗ ΕΠΑΝΩ ΟῩ ΗΝ ΤΟ ΠΑΙΔΙΟΝ

¹⁵οτεφρικα φαδην |... ..|¹⁶ααη|... ..

10 ΙΔΟΝΤΕΣ ΔΕ ΤὸΝ ἈΣΤΕΡΑ ΕΧΑΡΗΣΑΝ ΧΑΡΑΝ ΜΕΓΑΛΗΝ ΣΦΟΔΡΑ

11 ΚΑΙ ΕΛΘΟΝΤΕΣ ΕΊΣ ΤΗΝ ΟΙΚΙΑΝ ΕΊΔΟΝ Τὸ ΠΑΙΔΙΟΝ ΜΕΤὰ ΜΑΡΙΑΣ ΤΗΣ ΜΗΤΕΡΟΣ ΑΥΤΟΥ

|: ρῖε :|

v. 12.¹ ΚΑΙ ΠΕΣΟΝΤΕΣ ΠΡΟΣΕΚΥΝΗΣΑΝ ΑΥΤῶ

1..|...|..

ΚΑΙ ΑΝΟΙΞΑΝΤΕΣ ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΑΥΤῶΝ

ΠΡΟσχῖνεγκαν ΑΥΤῶ ΔῶΡΑ

..|ροτανη|..

ΧΡΥΣὸΝ ΚΑΙ ΛΙΒΑΝΟΝ ΚΑΙ ΣΜΥΡΝΑΝ

12 ΚΑΙ ΧΡΗΜΑΤΙΣΘΕΝΤΕΣ ΚΑΤ' ὉΝΑΡ ΜΗ ΑΝΑΚΑΜΑΙ ΠΡΟΣ ΗΡῶΔΗΝ

..|ελ w ελ|..

ΔΙ' ΑΛΛΗΣ ὁδοῦ̄ ΑΝΕΧΩΡΗΣΑΝ ΕΊΣ ΤΗΝ ΧΩΡΑΝ ΑΥΤῶΝ

1..|...|..

5 |—..| —

[?]
¹⁶|χοιακῇ

Rom. VIII, 3 Τὸ ΓΑΡ ΑΔΥΝΑΤΟΝ ΤΟῩ ΝΟΜΟΥ ΕΝ ᾧ̄ ΗΣΘΕΝΕΙ ΔΙΑ ΤΗΣ ΣΑΡΚΟΣ ¹

..|ητοττα η|... ..|α οττογρενρα 1

Ο ΘΕὸς ΤὸΝ ΕΑΥΤΟῩ ΥἱὸΝ ΠΕΜΨΑς ΕΝ ΟΜΟΙΩΜΑΤΙ ΣΑΡΚὸς ἈΜΑΡΤΙΑς

²|... ..|ε|απεκα μιααον

ΚΑΙ ΠΕΡΙ ἈΜΑΡΤΙΑς) ¹ ΚΑΤΕΚΡΙΝΕΝ ΤΗΝ ἈΜΑΡΤΙΑΝ ΕΝ Τῇ ΣΑΡΚΙ

³|... ..|τεαῖη| τιδκαηλ κριεηκοηηοα

4 ἵΝΑ Τὸ ΔΙΚΑΙΩΜΑ ΤΟῩ ΝΟΜΟΥ ΠΛΗΡΩΘῇ ΕΝ ΗΜῖΝ

These three words omitted by some.

.. κενα|υρξ̄ δ|...|ρωι¹¹|....

ΤΟΙΣ ΜΗ ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΠΑΤΟΥΣΙΝ

|σεταρτῦ κεταυρᾱ λε|μικη̄ »

ΑΛΛΑ ΚΑΤΑ ΠΝΕΥΜΑ

¹²|....|στ̄λγρ̄|.... υααῦ ς|εεωστ̄¹³|βα ρο|γρκ στδω|.|μιααω| »|

5 ΟΙ ΓΑΡ ΚΑΤΑ ΣΑΡΚΑ ΟΝΤΕΣ ΤΑ ΤΗΣ ΣΑΡΚΟΣ ΦΡΟΝΟΥΣΙΝ

|σε|ταρτῦ¹¹|.....ς|εταρτῦκα »

ΟΙ ΔΕ ΚΑΤΑ ΠΝΕΥΜΑ ΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ

υααῦ ρογρκω¹⁵|.....|μ »

6 ΤΟ ΓΑΡ ΦΡΟΝΗΜΑ ΤΗΣ ΣΑΡΚΟΣ ΘΑΝΑΤΟΣ

σεταρτῦ ρογρκω¹⁷|.....̄....|

ΤΟ ΔΕ ΦΡΟΝΗΜΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΖΩΗ ΚΑΙ ΕΡΗΝΗ

υα|αῦ¹⁷|..

7 ΔΙΟΤΙ ΤΟ ΦΡΟΝΗΜΑ ΤΗΣ ΣΑΡΚΟΣ ΕΧΘΡΑ ΕΙΣ ΘΕΟΥ

etc.

III. Berlin, Kgl. Bibl. MS. Orient. Quart 1020.

(εταυρος-text.)

The fragments form four complete and continuous quires of parchment, all the leaves of which are or more less injured by worm holes but are generally in fair condition. The pages are small, about 12 by 9 cm., the writing occupying about 9 by 7 cm. The first quire consists of three double leaves including a covering leaf, the second of two double leaves with a single leaf inserted, the third of three double leaves, the fourth of two double leaves.

On the inside of the covering leaf is drawn a standing figure richly robed: the written pages are numbered continuously to Αζ, except the first which has an ornamental heading. The writing is coarse and large, red ink is used for the title, for the word εταυρος, for some leading phrases, and for reinforcing punctuation. ϣ is written large and the loops are filled with red. Words or verbal complexes are generally spaced apart and phrases or sentences divided by a point.

The text was recognised by SCHÜRER in his second paper to be mainly a discourse of Christ with his apostles before the Ascension, concerning

the Cross, followed by a hymn to the Cross. The last pages are in the nature of a colophon and it appears probable that one more page would have completed it. The copy is founded on photographs and a careful hand-copy by SCHÄFER which he and I together collated with the original at Berlin in 1909.

The foremost (outside) page is blank: on the inside was a standing figure of a man in rich robes, drawn in red and black inks: the head and arms are unfortunately lost with the upper part of the page. There can be little doubt that the figure represented Christ.¹

The first page of the text is headed by a kind of square-headed arch of plaited work in black and red ink. Above it are seen traces of red letters and black crosses which are no doubt to be restored as α , ω between three crosses as in the British Museum MS. Inside the arch are other remains which it is tempting to restore as a date $\dagger \dot{\alpha}\dot{\omega}\alpha\dot{\rho} \chi\overline{\pi\theta}$ -, *i. e.* A.D. 973; the date at least would agree remarkably well with the general evidence as to the age of the Nubian texts. Unfortunately for this view the group $\chi\overline{\pi\theta}$ occurs elsewhere, probably as a cipher for some religious name or word, viz. in the title of a bishop (?) of Pakhoras in an inscription from Faras², and may perhaps be traced at the beginning of a graffito on the Island of Sai where the printed copy gives $\chi\overline{\pi\theta}$.³

[α] ω
 $\dagger \dot{\alpha} \dot{\omega} | \dots |$
 $\overline{\chi\pi\theta} | \dots |$

³ $\epsilon\alpha\lambda\alpha \epsilon\eta\alpha[\varphi\delta \dots] \epsilon\bar{\eta}^1 | \dots | \rho\sigma\gamma \delta\sigma | \dots \mu\epsilon | \sigma\gamma\epsilon | \gamma |$ ⁵ $\chi\rho | \epsilon | \tau\sigma\epsilon\mu | \alpha\lambda | \rho \cdot$
 $\tau\alpha\eta^6 \eta\alpha \mu\alpha\sigma\tau\epsilon\lambda\alpha\epsilon\lambda\sigma$ ⁷ $\epsilon\sigma\kappa\lambda\mu \kappa\bar{\alpha}\alpha\epsilon\lambda\alpha\epsilon$ ⁸ $\epsilon\tau\alpha\gamma\sigma\sigma\sigma\gamma \epsilon\sigma\tau^9 \kappa\sigma \alpha\alpha\sigma$
 $\varphi\bar{\lambda}\kappa\epsilon\lambda\alpha\epsilon$ ¹⁰ $\kappa\epsilon\eta\eta\alpha \delta\sigma\gamma\tau\acute{\alpha} \eta\epsilon\epsilon$ ¹¹ $\epsilon\alpha\lambda\sigma \cdot \tau\alpha\eta$ $\lambda\eta\sigma\acute{\iota}\tau\sigma$ ¹² $\lambda\sigma\epsilon\pi\acute{\iota} \epsilon\tau\epsilon\mu\sigma\gamma\kappa$
 p. 2 $\sigma\gamma | : [\bar{\epsilon} :] | \epsilon\iota\alpha\rho\bar{\lambda}\sigma\alpha\rho\iota\epsilon\alpha\lambda\sigma \cdot \epsilon\lambda^2 \lambda\epsilon \varrho | \alpha\rho | \mu\iota\sigma\sigma\gamma\tau\bar{\lambda}\lambda\epsilon$ ³ $\kappa\epsilon | \alpha\alpha \delta | \sigma\alpha\alpha\bar{\lambda} \cdot$
 $\tau\bar{\lambda}\lambda\sigma\gamma^4 \epsilon | \eta\alpha\varphi\delta | \mu\alpha \tau\mu | \kappa\bar{\eta} \eta\alpha | \gamma^5 \epsilon\lambda \cdot [\alpha\epsilon] \tau\alpha\eta$ ⁶ $\epsilon | \tau | \delta\gamma\sigma\sigma^6 \sigma\gamma \delta\alpha\varphi\bar{\eta}\sigma$
 $\kappa\epsilon | \lambda | \alpha\epsilon | \kappa | \epsilon^7 \eta\eta\bar{\lambda} \epsilon\bar{\rho}\delta\bar{\mu}\bar{\mu}\bar{\lambda}\sigma\sigma\gamma\bar{\lambda}^8 \alpha\alpha\lambda \alpha\sigma\gamma \acute{\alpha}\mu\mu\eta \acute{\alpha}\mu\eta^{\text{II}}$

— .. —

pp. 1, 2. All this heading is in red ink.

¹ This figure and pp. 1, 8, 9 are shown in Pl. II.

² LEBEVRE, *I. G.-C.* No. 636 l. 20. cf. my forthcoming memoir on Faras.

³ SAYCE, *PSBA* 1910, p. 266.

- ¹⁰ οὐταβράουτέκε · αὐ¹¹ ταβουα οὐβρου¹² ἄο οὐεῖλλο · εἰαφ¹ δὴά
 p. 3 εἰτένεου ||: π̄: || εαδδῶλῃ ἄκῃ · τα[η]᾽ ἡα ῥαμῖουτῶλε κε δαδ
 δοδενῖα οὐκᾶ ῥῖνεουτᾶ ||: ῥῥῥε εουδῖν: οἱ οὐ ἄνοε᾽ τοῦ
 λουεουτᾶ ταρῖν⁷ ἰδῖν δατᾶεα τᾶμα⁸ ρου · μετετιρου εἴ᾽ ρα πεε
 μῖνῃακῃ ¹⁰ οὐκα ἡῶλῖεῖρᾶ δει¹¹ διενᾶ · ῥαμῖαμῖν¹² οὐτκα · οἱ
 p. 4 ἐκτᾶλῃ¹³ οὐτκα · οἱεφρα α||: δ̄: || οἶουτᾶ[ε] ἀφᾶουτᾶ² δε κεῖλα
 πεμῖν³ δαδενῖα · οἱ αἰοᾶ⁴ οὐτκα εἰερεν⁵ δοτῖκα · πετρ⁶ οἰοῖν
 οὐεκαπεε⁷ εἰᾶ · εουα τᾶῶλᾶ ὀουκα · οὐκᾶεῶ⁹ οὐτκα εἰοῖν ἔεου¹ οἱ
 δερα · αἰᾶουτᾶ¹¹ εἰ εἰεῖλλο τοῦ¹² κῖα κορκα ἔτοᾶ¹ οὐτκα εἰοῖν
 p. 5 ἰᾶτορ ||: ε̄: || οἰα · εῖλλο μετε² ραμῖνῃακῃ οὐ³ κα ἡῶλῖεῖρᾶ δει⁴
⁴ δαρα ὀ εἰοῖν με⁵ τιρου εἰκα ἐνῖαρ⁶ οὐτκα οὐκα ἡῶλῖεῖρᾶ δεφ
 δεεο · ἀφ⁸ δᾶῶλῃ οὐεκα πεε⁷ εἰᾶ ἐκῖνᾶτα πε¹⁰ τῶεἰ · οὐροῦ εε¹¹ ᾶ
 p. 6 ἐ αμῖεαδῖνεου¹² ἐκε · εἰᾶουτᾶ αἰκα ||: ε̄: || ἐνῖεουτᾶ οὐεκ² εἰδε οὐ
 ροῦεἰ³ δακῖνεῖρᾶεεῖλλο · ὀεἰοῖν δε εἰοῖν δεκ κῖεῖρῖεῖρᾶεἰλλο · εε
⁹ εἰοῦ εἰ οὐτκα αἰ⁷ κα ἐνῖεουτῶν αἰᾶλῃ οὐτκα ἡῶλῖεῖρᾶ τδδαρρα ·
 p. 7 πε¹⁰ τῶεἰ οὐεκαπεε¹¹ εουα τᾶῶλᾶ οὐκα ¹² δαῶλᾶμῖο οὐκα ||: ε̄: ||
 εἰᾶρᾶ ραδδεν² κα · ἐταυροεου ε³ οἰκῶνα μετετῖ⁴ κα · δοτῖμῖ
 νο δοῖν τδδανεῖλλο ὀεμῖνᾶεἰνῖο ἐ⁷ ταυροεου εουκῶ⁸ ἡα εἰκα
 εἰαᾶᾶ⁹ κοῖνᾶ κῖεἰνᾶ · εἰνῖ δοτῖκα εἰ¹¹ ρῖνῖ τδῖν οἶλῖεῖρᾶ · ¹² κοεμοεἰ
 p. 8 οἰατῶ¹³ ἄλ δατᾶ τδδικοου ||: η̄: || ὀᾶ · ἀφδᾶῶλῃ οὐε² κα πεεεα ·
 ἐκῖνᾶ³ τα · πετῶεἰ οἱ οὐ⁴ ρου ἀνεεεαεου ἐκε · οἶλλο εἰερα
 ε[ε] εἰα μῖνῃακῃ οὐε⁷ εἰ · ἰοῦαἰοεῖ⁸ μᾶ⁹ μῖ · κῖεουτκα αἰ[α]·
⁹ οἶλλε ἀεἰδεκῖνεου¹ κῖα · οἱ μῖνῖν ¹¹ εἰᾶλῖεῖρᾶεἰνῖο ἐταῦ¹ ροεἰλλο
 p. 9 οἶᾶἰρεεα ||: ο̄: || νοῖ αἰᾶρᾶεἰ πεε² δεκῖνεουτκα · οἱ νο⁴ ρᾶεἰλλε
 δῶτ τοῦ φῖεακῃ · αἱ ἄμῖεῶλῃ ἐκᾶᾶδ⁸ εακῃ · οἶατῖ εἰ τῖα
 κῃ αἰκα ὀεῖρᾶ δῖεακῃ · οὐεἰεεε εἰᾶ κῖν¹ κα αἰκα κῖεεακῃ ·
 p. 10 ¹¹ εἰνοεἰλλο εἰοῖν τῖ¹² τῖ εἰᾶ μῖνῃακῃ ||: ῑ: || κῖεουτῖν αἰ οἶλλε
¹⁰ ὀεεἰδεκῖνεουτκα · εἰ¹¹ νοδῖεἰλλο ἐταυροε¹² κα αἰεἰᾶᾶ κοῖνᾶ κῖε¹ δε
 τῖν εἰτῖεαρ κα τῖεκα ἡῶλῖεῖρᾶ τδδῖνᾶ · τῖν μῖν ᾶ μῖνῃακῃ οὐκῖν
⁹ τῖεοῦτᾶλῃ τῖαρᾶ ὀδδῖνᾶ · εἰοῖν αἱ¹¹ κῖα οἶᾶεἰνῖν ¹² ἐταυρο
 p. 11 εου εουκῶ¹ ἡα δοτῖκα οὐκῖ: ιᾶ: || κῖα πεεα τδδῖν · οἱ ὀαῖεοου
 δατοῦ¹ κῖα οἰοεου εο κῖεακῃ κῖα κοεμοε οἰατῶκα πεμῖνῃακῃ

- ἑταγρ^{sic}εῤ τετολυσου σαγ⁷ἄλμ . (3 = c, c?)
 ἑταγροεῤ ⁸δογηῤουσα εκ⁹εῤταλμ . (4 = c?)
 ἑταγρ¹⁰οεῤ ποκομιοουσα ¹¹εουαααλμ . (5 = g?)
 p. 20 ἑταγρ¹²ροεῤ αουεουττῖ¹³ουσα μογδου|ε|ἄλμ . (6 = n, k?)
 ἑταγροεῤ ηο²κμκα κοεῤραλ|μ| . (7 = tt?)
³ἑταγροεῤ οααῤε[γη?]α ⁴ιάτορμκαλμ . (8 = uu)
 ἑτα⁵γροεῤ ἱέδερίουσα⁶α κρίεταλμ|·| . (9 = z?)
 ἑ⁷ταγροεῤ τεεῤκῤ⁸φιοουσα τεεῤτα⁹λμ . (10 = d)
 ἑταγροεῤ ὀ¹⁰μοεαεουσα αεε¹¹αεραλμ . (11 = dd?)
 p. 21 ἑταγρο|εῤ|εῤ|εῤ αεαρολυσου²[α] εαγἄτααλμ . (12 = r?)
³[ε]ταγροεῤ τοροη⁴αεα ουηῤραλμ . (13 = j?)
⁵ἑταγροεῤ · αρεφα⁶ε|·|α οαεῤραλο . (14)
⁷ἑταγρμεῤ ουρογ⁸εουσα εοκνῖ⁹εῤαρεαλο . (15 cf. bb)
 ἑταγρ¹⁰ροεῤ ἀποστολοεῤ¹¹ουσα αῖαδδαμνε¹²λο . (16 cf. hh)
 p. 22 |εῤε|εῤταγροεῤ μαρττ²ροερισουσα · ἱρα [··]ῖταλο . (17 cf. u)
 ἑταγροεῤ|ῤ| ⁴ειφῖτιαεουσα⁵α εεεμῖταλο . (18)
 ἑ⁶ταγροεῤ · τι . . . τῤ⁷ουσα ουττοε⁸ραλο . (19)
 ἑταγροεῤ ⁹εαεεαεουσα ¹⁰τοεαεραλο . (20 cf. k)
 ἑταγρ¹¹ροεῤ τεμῖτακοῤ¹²ουσα τεεῤταλο . (21)
 p. 23 |εῤε|εῤταγροεῤ κοδῤῤ²ουσα ἀροεῤτα³λο . (22)
 ἑταγροεῤ τομ⁴κτακοῤουσα α⁵ροεῤταλο . (23)
 ἑταγρ⁶ρ|εῤ| μεαμιογ⁷η|α| εεεατταλο . (24)
⁸ἑταγροεῤ αἰαεοῤ⁹εεῤ αεαρεαλο . (25 = m)
¹⁰ἑταγροεῤ εεφῤ¹¹τιαεουσα εουο¹²ραλο . (26)
 p. 24 ἑταγροεῤ |εῤε|εῤαεῤουσα κῖτα²λο . (27 = z)
 ἑταγροεῤ αμνε³λοερισουσα ὀρμ⁴εῤλο . (28)
 ἑταγροεῤ ⁵χεροεεμ|ου|ηα ἱεεαεῤλο . (29)
 εῤταγρ⁷ροεῤ αρεεεου⁸ηα τοεαεραλο . (30 cf. uu)
⁹ἑταγροεῤ ηαφῤ¹⁰ουσα ηαροαῤλο . (31 = aa)
¹¹ἑταγροεῤ οεῤκῤ¹²ουσα αααλο . (32)

20, 3. There is not room for sw in the gap. 21, 12. ἄο in cup-shaped block at the bottom of the page. 23, 10. εῤ corrected from εῤ. The first φ is c. 2.

- p. 25 ἐ|: κῆ:|ταγροεῖ · τιμῖν² πογνα τογδα ὀν³ ὁμοιαδδράλο · (33)
 ἐ¹ταγροεῖ · κῆνι πογνα πογμνογ⁶ τῶλο · (34 = *mm*)
 ἐταγροεῖ¹ μνογνα εὔ⁸ τῶλο · (35)
 ἐταγροεῖ πογεία εἰλεκετ¹⁰ ἀλεμναλο · (36)
 ἐταγ¹¹ροεῖ^{sic} οκινεῖταικ¹² κῆπογνα ἀμῆνα¹³ ἀλο · (37)
 εταγρεῖ¹⁴ πανεφῖ¹⁵ πογνα παν¹⁵ ἀλο (38 = *s*)
- p. 26 |: κῆ:| ἐταγροεῖ ὀνιδεφ² φνογνα τιγκ³ εραλμ · (39 *l*)
 ἐταγρο⁴εῖ · μεαδμνογ⁵ ἀ ἐσογ⁶ εραλο · (40 cf. *dl*)
 ἐ⁶ταγροεῖ τῶ|λικ|φ⁷ φνογνα μεγ⁸ . . . ρε⁹ ἀλο · (41)
 ἐταγροεῖ ὀει⁹ τακολπογνα ἐσογ¹⁰ εραλο · (42 cf. *f. w*)
- p. 27 ἐταγ¹¹ροεῖ εἰλμνοεγ¹² να εῖπιγ¹³ ερα|: κῆ:| ἀλο · (43 cf. *rr*)
 ἐταγροεῖ χρι² στοεῖ παῖερα³ |λ|ο · (44)
 ἐταγροεῖ μῖ⁴ |λπογνα πογείαλο · (45 cf. 45)
 |ἐ|ταγροεῖ τομναι⁶ γο|γι|α ταμπαττα⁷ ἀο |·| (46)
 ἐταγροεῖ ἀα⁸ φῖεραλο ·
 τῶλλ⁹ εῖ υαλο τααμ¹⁰ ὀλλολλοδμ¹¹ · εε¹¹ κτακα αειδολλογ
- p. 28 ¹²δογμ · τιμῖν¹³ ηγέ: κῖ:| βα ογ¹⁴ εἰπογνα¹⁵ ὀνταερα¹⁶ πογεγ¹⁷ |ε|¹⁸ ερδμ¹⁹ μῶ²⁰
 πογ²¹ λ |·|²² ριόδμ²³ · ἀφρε²⁴ πογ αγετ²⁵ |·| κ|α|²⁶ 'αεον εῖ . . . εἰ²⁷ αε²⁸
 ροεῖ · αγετ²⁹ κ³⁰ η εναμν · ογεί³¹ μῖ · ἐταγροεῖ ε|ο|³² κκολλοδμ³³ — τογ³⁴
- p. 29 ³⁵ερα εἰδαερογ · ³⁶εαελαε τῖτῶλαε |: κῶ:| κεῖνα · ἀμῖ ογ³⁷ πογρ
 εγέρανιο · ³⁸ρη κεταλλε ἄρογ³⁹ ἄαααμν · δμ⁴⁰ μῶ⁴¹ ἄπογέεῖ ταν
 ἐταγ⁴²ρ|οεῖ|αμν τεεῖπογνα · ⁴³|·| . . . |ῶαογ⁴⁴ αενα⁴⁵ ⁴⁶κ|ε|μνογ⁴⁷ πεα
 αε⁴⁸ μνα ογ⁴⁹ πογδαε⁵⁰ ρογ⁵¹ λ · ταμναεμ⁵² ἄπονα ταρογ⁵³ αε⁵⁴ αε⁵⁵ πογέε ·
- p. 30 κῖεεγ |: λ:| ἐ ταμναεμ εῖνα² ηε κοεμοεμ³ ογκῖ⁴ τῶλο ταα⁵ τογ⁶ πογ
 ογμν|·|⁷ ερα⁸ μεα⁹ ῶ|·| . . . |α¹⁰ βα ἀααῖνα¹¹ |τ|δ¹² κανελο ηε|μ|μῶ¹³ αεμνμ
 ποαογ¹⁴ εῖ¹⁵ πογ ιῶ χῆεμα τῖ¹⁶ τῶλαε · εῖτομνα¹⁷ ηεῖ αεκεῖδμ¹⁸ ¹⁹ταν²⁰
- p. 31 ηαεῖ²¹ εοκῶ²² · ²³αογμαρ|·|εῖ²⁴ παν|: λῶ:| ογ²⁵ μνεμνεῖλαε²⁶ ²⁷εεγαρτογ
 εῖσογ²⁸ ²⁹ααφῖκεῖλααλ|·|³⁰ ³¹αογρτογ ογ³² λκ³³ |ε|λαε κεῖλο ααγ³⁴ ε|μῶ|·
 εἰλαε ταγ³⁵ κ|α|μῖμ³⁶ ηαμνιο³⁷ ³⁸δεῖ³⁹ πογνα εἰλαε⁴⁰ πογλμ κῖκῶλο⁴¹ ἀ⁴²μνι

25. 1. εῖ cf. 23. 10. 15. ἀλο at the bottom of the page in a cup-shaped bracket.
 30. 5. Or μεααῖ|.

¹¹ταρου εαηαμη εο¹²δου τᾱλῶου αη¹³εεεεεα ηηρη ε[.α.α[ε]ηηοᾱ
 p. 32 | : Ἄε : | εἰ ηηοᾱ δᾱαᾱ¹⁴αη εαδᾱ ουᾱε[. . .]¹⁵εοηηαειου εη[.]¹⁶ε τᾱλᾱ
 ααρηη[ε] ¹⁷αἰεῖα μῆ[η]ηα[η] ¹⁸εοηηᾱε ετ . . κᾱ¹⁹εταγροεἰ α[.]φῆ κεε
 p. 33 ηα ηηοηα ²⁰οειδδου τᾱλᾱ ου²¹ηᾱ εταγροε ²²εοηηο ουᾱ | : Ἄε : |
 τᾱλᾱ κῆ ε[.]²³τᾱλῶοο τακ[.]²⁴ηαητακοᾱ κο²⁵φηεεκοᾱ μ[. . .]²⁶αηα
 αου²⁷[.]αη ουκοη²⁸η[ρ]ο αουεαη τα ρε εαδῆκοᾱ εε²⁹η δηᾱλῆου
 p. 34 ³⁰κοηηραηηη εαδι³¹κο αουηαει | : Ἄε : | [χ]οιακ εἰηᾱ³²αειου εοε
 εοδᾱ ³³ατοεαη εεη³⁴ηααεηαᾱ αε ³⁵ου ταη εἰη³⁶ου ³⁷δαε αει[εᾱ]
 εα³⁸τεηαεἰ εα[ε]ρ³⁹ραηρᾱ ηαε[η]α⁴⁰ηαα εταγροε ⁴¹εοηηου ταε[ε]
 p. 35 ⁴²εᾱεο εεηρη ⁴³μαητου ἱῆεουε[: Ἄε : | εἰα ουτοε[ε . . .]⁴⁴αο εηου ἱῆε
 εου[ε] ⁴⁵χρητοε εἰ τᾱλᾱ⁴⁶κῆ εηερεῶ [. . .] ηεαεἰ εε⁴⁷[η]ηοᾱ
 εααᾱα ⁴⁸[α]ουαμωκοη ⁴⁹εαᾱαα τᾱαᾱ με αᾱαεἰ ⁵⁰εαᾱαα ηρεεη
 p. 36 ⁵¹αουηαει χοιακ | : Ἄε : | [ε]ῆ ηηα εαη⁵²αηαηη ηαηα αειοεἰ ηακ⁵³ηα
 εἱη⁵⁴εβ[τᾱ]⁵⁵αη εηου[. . .]⁵⁶α⁵⁷φει δεμ[.]εη⁵⁸εοηηου α[η]ῆ[ρ] ᾱ ηρεεο
 ταη⁵⁹ουεεη αουη⁶⁰αεικα ᾱερα⁶¹αηαε ἱεακῆ αε]

32, 7. There is scarcely room for α[α]φ which seems required. 34, 6. At end. εεα

After [the Martyrs?] 689 (?). (See p. 42.)

Discourse which our [Saviour . . .] Jesus Christ spake¹ concerning his passion (?) and coming in glory and the blessed (?) glorious cross, and (ii) taught to his apostles . . . ascend to heaven. The peace of God our Saviour and his blessed (?) cross be with you¹ all. Amen. Amen.

Beloved, it happened on a certain day that (?) our Saviour (ii) sits on the Mount of Olives and stands . . . the nights (?) before he shall ascend to heaven, and we the apostles are gathered together (?) with him. He revealed to us unspeakable mysteries from heaven and on earth and how he would judge mankind (?) (iv) both the dead and the living, and about the resurrection of the dead. And Peter answering (?) said "O Lord,

¹ Compare the heading M. 1, 1-3.

² TIMIOT "precious" is the commonest Greek epithet of the Cross. M. B. informs me.

³ For ος read ου (?).

⁴ εῖ (for οςρ) 2 pl. but written exactly as if 2 sing.

our God and comforter of our hearts and physician of the souls of those who have fallen (?) by sin and received a wound, (v) who hast (?) now revealed to us every mystery, now also reveal to us a mystery which we ask thee." And the Saviour answering said "O my friend Peter, and ye . . . O my servants, (vi) I have not hidden from you one word that ye have asked me: and now also I will not hide, and I will reveal to you the thing which ye ask me." And Peter answering said "O Lord, our God, we desire (vii) that thou shalt make us to know the mystery of the glorious (?) cross, (namely) through what cause, when thou shalt judge in justice, thou shalt come having with thee the symbol (?) of the glorious (?) cross: in order that, having heard in thy presence the reason of this, we may preach it in all the world." (viii) And the Saviour answering said "O my friend Peter and ye my brethren (?), ye know all the things which the accursed (?) Jews did unto me and the words of insult (?) which they spake to me when they had hanged (me) on the Cross (ix) and that they spat spittle at my face, cast lots (?) on my garments (?)¹, set a crown of thorns upon me, clothed me with a garment of red cloth (?); and after this all the words of mockery (?)² (x) which they spake to me: therefore I will come having the Cross with me, that I may reveal to them their folly (?), and requite upon their heads all their curses (?). Now also hear ye my (words) while (?) I teach you about the glorious (?) Cross (xi) and its great glory. Sitting on the throne of glory I shall judge the whole world, and the glorious Cross shall be set in my right hand, in the valley of Josaphat, and its dew (?) shall rain (?) to the earth, (xii) and its sign (?) shall shade a third (?) of the light of the earth; and all who have believed in the Cross with their whole heart shall dwell under it, in its name either having filled the hungry, or else clothed the naked, or written a book of its praise (xiii) and placed it³ in a church. Before all (?), they that with their⁴ whole heart have believed in it and served it until it comes, shall drink (?) under the shade of the Cross until I shall judge the world. And after that I have separated (?) and judged the righteous and the sinners (xiv) a Cross shall ascend with glory to the heavens, and all who have

¹ Or "scourged my body (?)."

² Or "homage (?)."

³ The text has "them."

⁴ The text has *an* "his" for *an* "their."

believed on it, following¹ it shall ascend to the beginning (?) of the heavens, that they may inherit eternal life and the paradise of . . . (xv) and I will not judge them according to the law in any (matter) either in word or indeed, but the power of the glorious Cross shall save them and guard (?) them.

“And now, my holy disciples (?), go forth into the whole world and preach (xvi) that entering into it they may trust (?) the glorious Cross alone and . . . and have these things, and . . . these, when that day cometh (?) . . . in this way become white (?).”

“And ye apostles, having (?) heard these things (xvii) from the mouth (?) of the Saviour, attend (?) the church and say² “Thine be the glory, O Father that art in the Son, Son that art in the Father together with the Holy Ghost, now and unto ages of ages (xviii), Amen; for he hath purified us at every time of love for us and favour.”

Beloved³, if indeed ye desire to know the power of the Cross, hear its power.

xix	1. The Cross is the hope ¹ of the Christians (<i>a</i>). ³
	2. The Cross is the resurrection of the dead (<i>b</i>).
	3. The Cross is the path of them who have wandered (?) (<i>c</i> , <i>c</i> ?).
	4. The Cross is the guidance of the blind (?) (<i>c</i> ?).
	5. The Cross is the staff of the lame (?) (<i>g</i> ?).
	6. The Cross is the nurse (?) of the sucklings (?) (<i>n</i> , <i>x</i> ?).
xx	7. The Cross is that which strengthens the feeble (?) (<i>tt</i> ?).
	8. The Cross is the physieian of the sick (<i>uu</i>).
	9. The Cross is the perfection of the priests (<i>z</i> ?).
	10. The Cross is the hope of the hopeless (<i>d</i>).
	11. The Cross is the freedom of the enslaved (<i>dd</i> ?).
xxi	12. The Cross is the bulwark of them who have fought (?) (<i>r</i>).
	13. The Cross is that which humiliates pride (<i>j</i> ?).
	14. The Cross is that which . . . s . . .
	15. The Cross is the dignity of kings (<i>cf. bb</i>).

¹ Read $\epsilon\pi\epsilon\lambda\alpha(\nu\epsilon\epsilon\chi\alpha)-\lambda\omicron$ (?).

² One would have expected $\mu\epsilon\tau\epsilon\chi\epsilon\iota$ for imper. 2 pl.

³ Christ's discourse to the apostles seems to end with the last paragraph, and the following appears to resume the address of the apostles to the church which began on p. 48.

⁴ For $\alpha\epsilon\tau\epsilon\rho\alpha\varsigma-\lambda\omicron$!

⁵ For the Greek parallels in this hymn see p. 52.

16. The Cross is the boldness (?) of apostles (cf. *hh*).
- xxii 17. The Cross is the endurance (?) of martyrs (cf. *ii*).
18. The Cross is the sister-friend (?) of the poor (?).
19. The Cross is the . . . -cure of the . . .
20. The Cross is the redemption of sinners (cf. *k*).
21. The Cross is the hope of those who have been robbed (?).
- xxiii 22. The Cross is the watering of seeds.
23. The Cross is the watering of the parched (?).
24. The Cross is the healing (?) of the sick (?) (cf. *rr*).
25. The Cross is the vanquishing of the devil (*m*).
26. The Cross is the . . . of the rich (?).
- xxiv 27. The Cross is the clothing of the naked (*zz*).
28. The Cross is the hymn (?) of the angels.
29. The Cross is the joy of the Cherubin.
30. The Cross is the corner-stone (?) of the four quarters (cf. *nn*).
31. The Cross is the bread of the hungry (*xx*).
32. The Cross is the . . . of the . . .
- xxv 33. The Cross is that which . . . s and reckons (?) the tithes (?).
34. The Cross is the foundation of the churches (*mm*).
35. The Cross is the sanctity (?) of the [church]es (?).
36. The Cross is the fountain of eternity.
37. The Cross is the rescue (?) of those who are being drowned (?).
38. The Cross is the father of the fatherless (*s*).
- xxvi 39. The Cross is the protector of widows (*l*).
40. The Cross is the alleviator of servants (cf. *dd*).
41. The Cross is the destruction (?) of the godless.
42. The Cross is the alleviator of those who have been oppressed (?) (cf. *f, w*).
- xxvii 43. The Cross is the stumbling (?) of the pagans (ἘΛΛΗΝ) (cf. *rr*).
44. The Cross is the resurrection of Christ.
45. The Cross is the fountain of the thirsty (cf. *yy*).
46. The Cross is the salutation of the caressing (?).

The Cross is the Comforter (?) through God who was hung upon it, by him that hath given us the victory, (namely?) peace (xxviii) to (?) our hearts. Beloved, we all through him, in us through the glorious Cross shall tremble (?) and find resurrection (?) and grace (xxix)

on the terrible (?) day of requital (?). And moreover . . . All who hope in his cross . . . ye shall hear what I (?) shall say. (xxx) Come ye blessed of my father, inherit . . . from (?) the foundation of the world¹, when he shall judge the wicked (?) in righteousness, by the grace and philanthropy of our Lord Jesus Christ. Whose is the glory, together with (?) the . . . Father (xxxi) with the Holy Ghost the Comforter (?), and the one (?) Lord (?), now for all time unto periods of ages, Amen.

Blessed be the Lord God who hath granted me to end my task (xxxii): and the . . . of all that have heard how I (?) labour (?) in all this book . . . to all the services of God from me . . . the book of the Cross the Comforter (?), our (?) God-man, our (?) glorious Cross², (xxxiii) . . . with cheerful countenance . . . on the day of . . . (xxxiv) Choiak . . . Nesshadena (?) and his wife (?) Jawe . . . their heart (?) . . . hath aroused and written, in the name of the glorious Cross [I?] have dedicated before (xxxv) Jesus of East Serra. And thou [rememberest the words?] of Jesus Christ thy God (?), who said "He that hath asked shall receive", and to him that hath received (?) I will cause to open . . . do thou open . . . Choiak³ (xxxvi) . . . from heaven the gate of Paradise, and here on earth make many (?) also the years of [his] life, bless (him?), [and cause his soul to rest in the bosom of] Abram Isaac [and Jakob] . . .

SCHÄFER and SCHMIDT in their second paper have already given the Nubian text of the hymn to the Cross together with a parallel one of 52 verses in Greek extracted from a sermon of the Pseudo-Chrysostom.⁴ They also note a shorter form in a sermon attributed to Ephraim of Syria.

¹ Cf. Matth. 25. 34.

² Or "the man that loveth God and loveth the glorious Cross."

³ Cf. Luke 11. 10.

⁴ The two references to Choiak, the time of the Christmas festival, agree with the fact that the portion preserved of the lectionary also belongs to the end of Choiak, *i.* Christmas-tide, but are unexpected in that none of the special festivals of the Cross are celebrated at this season.

⁵ ἈΝΑΠΑΥΣΟΝ ΤΗΝ ΨΥΧΗΝ ΤΟΥ ΔΕ ΕΝ ΚΡΑΤΕΙ ΑΒΡΑΑΜ ΚΑΙ ΙΣΑΑΚ ΚΑΙ ΙΑΚΩΒ in the formula of Nubian tombstones *é.g.* in LUTHIER, *L. G. C.* No. 622 *cf. seqq.*

⁶ MIGNE, *Patrologia Graeca* Bd. 50, p. 819.

⁷ ASSEMANI, *Ephr. Syr. opera omnia* II.¹ Band of the Greco-Latin section, p. 24, *cf. seqq.*

I here reprint the Greek with references to the Nubian on the model of Schäfer's publication.

ΚΑΙ ΕΙ ΘΕΛΕΙΣ ΓΝΩΝΑΙ. ΑΓΑΠΗΤΕ, ΤΗΝ ΔΥΝΑΜΙΝ ΤΟΥ ΣΤΑΥΡΟΥ, ΚΑΙ Ὅσα Δὴ
ΕΓΚΩΜΙΑ ΠΕΡΙ ΤΟΥ ΣΤΑΥΡΟΥ, ΑΚΟΥΕ·

<i>a</i>	»	СТАΥΡΟΣ ΧΡΙΣΤΙΑΝΩΝ ΕΛΠΙΣ (1)
<i>b</i>	»	ΝΕΚΡΩΝ ΑΝΑΣΤΑΣΙΣ (2)
<i>c</i>	»	ΤΥΦΛΩΝ ὉΔΗΓΟΣ (3, 4?)
<i>d</i>	»	ἈΠΗΛΠΙΣΜΕΝΩΝ ΕΛΠΙΣ (10)
<i>e</i>	»	ΠΕΠΛΑΝΗΜΕΝΩΝ ὉΔΟΣ (4?)
<i>f</i>	»	ἈΔΙΚΟΥΜΕΝΩΝ ΕΚΔΙΚΟΣ (cf. 42)
<i>g</i>	»	ΧΩΛΩΝ ΒΑΚΤΗΡΙΑ (5?)
<i>h</i>	»	ΠΕΝΗΤΩΝ ΠΑΡΑΜΥΘΙΑ
<i>i</i>	»	ΠΛΟΥΣΙΩΝ ΧΑΛΙΝΟΣ
<i>j</i>	»	ὑΠΕΡΗΦΑΝΩΝ ΚΑΘΑΪΡΕΙΣ (13?)
<i>k</i>	»	ἈΚΟΛΑΣΤΩΝ ΜΕΤΑΝΟΙΑ (20?)
<i>l</i>	»	ΤΡΟΠΑΙΟΝ ΚΑΤὰ ΔΑΙΜΟΝΩΝ
<i>m</i>	»	ΔΙΑΒΟΛΟΥ ΝῆΚΟΣ (25)
<i>n</i>	»	ΝΗΠΙΩΝ ΠΑΙΔΑΓΩΓΟΣ (6?)
<i>o</i>	»	ἈΠΟΡΩΝ ΕΥΠΟΡΙΑ
<i>p</i>	»	ΠΛΕΟΝΤΩΝ ΚΥΒΕΡΝΗΤΗΣ
<i>q</i>	»	ΧΕΙΜΑΖΟΝΤΩΝ ΛΙΜΗΝ
<i>r</i>	»	ΠΟΛΕΜΟΥΜΕΝΩΝ ΤΕΪΧΟΣ (12?)
<i>s</i>	»	ΠΑΤΗΡ ὈΡΦΑΝΩΝ (38)
<i>t</i>	»	ΠΡΟСТАΤΗΣ ΧΗΡΩΝ (39)
<i>u</i>	»	ἈΔΙΚΩΝ ΚΡΙΤΗΣ
<i>v</i>	»	ΔΙΚΑΙΩΝ ΣΤΥΛΟΣ
<i>w</i>	»	ΘΛΙΒΟΜΕΝΩΝ ἌΝΕΣΙΣ (cf. 42)
<i>x</i>	»	ΝΗΠΙΩΝ ΦύΛαΞ
<i>y</i>	»	ΑΝΔΡΩΝ ΚΕΦΑΛΗ
<i>z</i>	»	ΠΡΕСВΥΤΕΡΩΝ ΤΕΛΟΣ (9?)
<i>aa</i>	»	Φῶς τοῖς Ἐν σκότει καθήμενοις
<i>bb</i>	»	ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΠΡΕΠΕΙΑ (cf. 15)
<i>cc</i>	»	ΒΑΡΒΑΡΩΝ ΦΙΛΑΝΘΡΩΠΙΑ
<i>dd</i>	»	ΔΟΥΛΩΝ ΕΛΕΥΘΕΡΙΑ (11, cf. 40)
<i>ee</i>	»	ἈΠΑΙΔΕΥΤΩΝ σοφία

<i>ff</i>	"	σταυρὸς ἀνόμων νόμος
<i>gg</i>	"	προφῆτων κήρυγμα
<i>hh</i>	"	ἀποστόλων κατάγγελμα (cf. 16)
<i>ii</i>	"	μαρτύρων καύχημα (cf. 17)
<i>jj</i>	"	μοναζόντων ἄσκησις
<i>kk</i>	"	παρθένων σωφροσύνη
<i>ll</i>	"	ἱερέων χαρά
<i>mm</i>	"	ἐκκλησίας θεμέλιος (cf. 34)
<i>nn</i>	"	οἰκουμένης ἀσφάλεια (cf. 30)
<i>oo</i>	"	ναῶν καθαίρεσις
<i>pp</i>	"	βωμῶν ἀνατροπή
<i>qq</i>	"	κνίσεως ἄφανισμός
<i>rr</i>	"	Ἰουδαίων σκάνδαλον (cf. 43)
<i>ss</i>	"	ἁσεβῶν ἀπώλεια
<i>tt</i>	"	ἀδυνάμων δύναμις (7 ?)
<i>uu</i>	"	νοσοῦντων ἰατρός (8)
<i>rv</i>	"	λεπρῶν καθαρισμός
<i>rw</i>	"	παραλυτικῶν σφίγγεις
<i>xv</i>	"	πεινῶντων ἄρτος (31)
<i>gy</i>	"	διυώντων πηγὴ (45)
<i>zc</i>	"	γυμνῶν σκέπη (27)

IV. Berlin Museum P. 11277.

(Sale.)

This document written on leather was purchased by BORCHARDT in January 1908 with two others in Arabic of the tenth century.¹ The text is a record of a private transaction, difficult to read on the dark surface of the leather. Copies were made by SCHÜLER and SEMBART and were revised by them and myself with the original in 1900.

Leather was a favourite writing material in Nubia for private documents. A considerable find of Coptic leather rolls was purchased at Ele-

¹ *Sitzungsber. d. Berl. Akad. d. Wiss.* 1908, p. 771. SCHÜLER informs me that in the same year C. SCHMIDT and BORCHARDT purchased two more leather rolls which probably belong to the same find; they bear the numbers P. 13001 (Coptic), P. 13002 (Arabic).

Ange-shuda, priest of Dur, witness.
 Ormurta, his son, witness.
 Marakuda, priest of Dur, witness.
 Sagari, witness.
 Abram, witness.
 Isu, son of Sagari, witness.
 Ange-shuda, witness.
 Kacisoja, witness.
 Nupi, witness.
 Thyminal, witness.
 Papi, son of Saiari, witness.
 I Darne have written, witness.

For Dotani see gr. 10 at Gebel Adda. **ⲁⲟⲣⲡ** may well be the modern Dirr ⲁⲟ; the pronunciation is clearly Dirr, not Derr, amongst the natives. Dendour has also been suggested, but the name occurs in gr. 5 at Amada opposite Dirr.

Small fragments of MSS.

(1) Berlin Museum, P. 13998, bought by SCHÄFER in Aswan 1908: parchment, 4 by 4 cm.: copied by SCHÄFER and GRUTH.

(a) ⲡⲁⲉⲙⲁ ⲧⲁⲥ	(b) . . . ⲡⲁ . ⲃⲓ
ⲕⲟⲩ ⲧⲁⲙⲁ	ⲕⲕⲁ . ⲟⲩⲉⲣⲓⲱⲟⲩ .
ⲙⲉⲁⲙⲁ ⲙⲁⲟⲩⲁ	ⲕ̄ . ⲟⲩⲁⲟ ⲙⲟⲕⲁ
ⲁⲁⲡⲗⲟ ⲧⲉⲕⲕⲁ	ⲙⲡⲗⲟⲣⲙ . ⲟⲩ
ⲁⲉⲕⲉ . ⲕⲓⲱ . ⲉⲙⲉⲕ	ⲁⲁⲩⲉⲩ ⲟⲩⲕⲟⲩⲡ
	. ⲡⲁⲩⲁ ⲉ . . . ⲕ
̄̄ⲁⲩⲁ ⲙⲟ	. ⲉⲗⲟⲥ : ⲁ :
. ⲙ̄	. ⲉⲡ

(2) Halfa, found by MACIVER and WOOLLEY 1909, three small fragments of parchment, the largest triangular about 5 by 5 cm.: writing small and close, red ink filling **ⲡ** and lines of punctuation. Copies by SCHÄFER and GRUTH. The parchment is transparent having been waxed by the finders.

to preserve it, so that the writing on the front and back are confused together. The principal fragment has the following on the two sides *a*, *b*.

(<i>a</i>)	[.]	(<i>b</i>)	[.]
	καογ]		αξαάνο
	ελιν ¹]		οτερ]
	υαοου κα]		υαρηαιε-
	[οιοι ουερ ιη]		εινφαιου ο
	[η μαφιη τριω]		ηαρονηετ
	[ἄ δε εν ειρη ἦαν]		..[αιτε δετοιη
	..[βα ταυκοηε]		αφικαια αν δι]
	[υαξερε οτα]		εεαν ποτρηη]...
	...[κατα το κριμα]		αηρη....
	[μηηη]		× ×
			αιετορε ηε]. [εο
			σαλιν].....

(3) Serra, small fragment of paper about 3 cm. long, found 1912, large letters.

(<i>a</i>)	[εφγ]	(<i>b</i>)	[ει]
	[τογ'λ]		[μ α]
	[υ]		[.]

Ostrakon.

Broken potsherd in Khartoum (Gordon College), coarse and thick, red outside, blackish inside, writing in black ink: from Halfa(?).

(*a*) Outside remains of 5 or 6 lines. (*b*) Inside, remains of 4 lines.

[.]	////χιο //
[.]	//πα //
[τκα • φακα	[λ //κμ //
[εεν [. . .] .	[γ τρεα
[αυκοα]. [ε'λ	
[εταμ	

¹ Letter erased.

The Graffiti.

Aswan.

The following Greek graffiti written by a Nubian scribe seems not to have been published:—

Aswan, monastery of St. Simeon, on the front of the left hand jamb of the apse in the church painted on the smooth plaster, the words or groups widely spaced. The plaster has flaked off on the right, and some might be recovered from the rubbish. Copy by GRIFFITH (without revision), photograph kindly made by C. M. FERRIS.

(1)

† δεσπότης ἡμῶν //

² τὰς ψυχὰς ἡμῶν γὰρ οὐτ///

³ О хитрас нама пошро//

1 οἷ · εἰνι · θαλασφορος · ε///

πρό///// · τιικλере · ιε α//

(blank) τριςοκτος · μ //

destroyed

$$\Delta^T \text{HAR} = \text{HARA} + \text{HOR} + \text{RAC} + \text{W} //$$

8 παύει πόλεος · παύαρ · και///ἡ

9 καὶ παλὶν ἑκτρανον μερκοτρὺς φορ //

10 κεσαρην · προδρη · και παλιν · ος · μονον · αρε /

π βασιλεος · ἱεαν · δαυ · εὔρη · / και παλιν · οτ̄ ζωης ·

α ἰνῆΑ · ρι^ϕ · βαί ἱσάβ · ρι^ϕ βαί δερ φορός · ρι^ϕ · ἀναπαύεσι · μ

¹³ ἀναπαύεσθε · σπουδὸς ἥ, ὅς · ἀναπαύεσθε · καὶ πάλιν · ῥῆς ποταμοῦ

π. ἐπὶ τρεῖς κοί· βασιλεὺς ·· ἁγιός · ἀμὴν · βασιλεὺς τῶν ἀμὴν · βασιλεὺς [ἀμὴν]

εἰς τὸν ἀμάρ· ἐν· ἀνίσι παντὸν· ἀρ· εἴρεσιν· παντί· σο· με

ⲉ ⲥⲉ ⲟⲩⲛⲟⲩⲉ ⲛⲓⲛ ⲃⲁⲥⲓⲁⲛⲥ ⲉⲟⲩ ⲡⲁⲣⲁⲃⲁⲛⲥⲟⲩ ⲛⲩⲁⲛⲥ ⲁⲛⲁⲃⲁⲥ ⲁⲛⲓⲣⲉ

пачити • уважен • тродн • плера • динснхтхдсннмс • сѣ
поу динснхтхдсннмс

NOV 1966

· βαρτολαος · αιο μαρτυρον · ρ · αν ·, примере факт · ӣ ς' α · ӣ α λ' α ρ ·.

The ends of the last lines reach almost to the edge of the pillar and should be complete. The text is probably all in debased Greek. l. 4. ΤΑ-ΛΑΪΠΩΡΟΣ. l. 9. Is this a reference to the pious king Mercurius? Cf. l. 12. l. 11. $\epsilon\bar{\omega}\mu\mu$, a Nubian word or name, see the vocabulary. l. 11. and again, the God of Life . . . Joel 117 and Isaac 117 and Mercurius Phorus 117, the end (death). M . . . the end, Shenuti . . . the end; and again (?) 117 Kúda . . . 300 years of the king and saint(?) Amen καὶ γένοιτο Amen. And again (?). l. 15. I am the sinner . . . of all men; thou head of all authorities place me in the heavens above. Thou king of all paradise open the gate . . . : leave me not naked in the face ($\epsilon\bar{\nu}\omega\pi\iota\omicron\nu$) of all in the day of trembling $\epsilon\chi\theta$. (I) this Cartolaus (?) in the year ()38 from the martyrs of the month of Pharmuti 12 of the moon 21, from the Saracens (?) . . .

l. 12 et seqq. Shenuti was credited with a life of 118 years: possibly the figures here attached to the names of various persons refer to the supposed lengths of their lives.

l. 18. The century appears to be omitted from the date; cf. LÉFEBVRE, *I. G-C.* No. 664? The preceding sign may be a ligature for $\epsilon\tau\omicron\upsilon\varsigma$, and is similar to that in l. 3, where it might represent $\epsilon\pi\acute{\iota}$.

Medik.

Church on west bank just south of Gebel um Simbel, cleared by the Archaeological Survey of Nubia 1910-11. Mr. C. M. FIRTH found the following graffito on a brick pier in the southwest corner written in black ink on a thin layer of plaster, the ink rather faint and the plaster scaling off on exposure. Mr. FIRTH gave me a photograph¹ and a rough handcopy.

This is the northernmost of the Nubian inscriptions. It is remarkable that it lies just outside the limit of the Dodecaschœnus of pagan days (which seems to have formed the boundary of the population that wrote in Meroitic), and also of the present Kenûs (Matokki) Nubians.

Many of the letters as copied are more or less uncertain.

(2)

¹ $\dagger$ $\mu\chi\alpha\eta\lambda$ $\tau\bar{\lambda}\lambda\alpha$ $\alpha\upsilon\epsilon$ /// $\phi\epsilon\iota\epsilon$ $\alpha\upsilon\pi\alpha\sigma\mu\alpha\sigma\epsilon\upsilon\alpha\epsilon$

² $\omicron\sigma\mu\alpha\tau\iota$ $\alpha\omicron\gamma\lambda\iota\sigma\tau\alpha\epsilon$ $\alpha\iota\epsilon\iota$ $\epsilon\iota\omicron$ /// $\alpha\epsilon$ $\alpha\pi\pi\epsilon\varsigma\iota$ $\kappa\epsilon\lambda\lambda\omicron\kappa\gamma\alpha\omicron$

¹ Published in Pl. III.

3. εινωρηι ἔσσηκα [?] ἀοῖνιπυρα κοδδεσο μιχαλῖ τᾶλα

4. **ΔΙΟΚΛΗΣ** **ΠΡΟΚΑ** **ΚΟΥΛΙΡΕΣ**

Immediately beneath the last.

† еѹдоисѡи тои кѣ еинаити вершѣ таѹкоѹ дѣмѣ таи оресѣ аиаѹ^{sic}

6 ΜΙΣΘΑΝΑ) ΕΝ ΤΟ ΚΉ ΕΙΠΕΝΕΤΕ ΤΗΨΟΥΧΗ ΜΟΥ ΤΟΥΔΕΪΜΟΤΑ ΟΥΔΕΡΑ

διὰ συνεστάναι μεγάλινον τοῦ κῆ εὐνομοῖ [?] ἡγεσμένον

8 ΤΟ ΠΛΗΡΗΣ ΑΥΤΟΥ ΕΝ ΤΩ ΑΥΤΟΥ Σ ΑΙΜΕΡΩΔΗ ΕΥΔΙΑ / ΕΙΔ /

9. εὐοὐδ ἀπὸ οὐρανου διὰ δῆμα ἵτου δῆμα ἄλλο ἀγῶσση ἀμα νῆ

1. 1. "O Michael, Lord." The word used regularly for "God" is likewise used in the vocative in invoking saints (here and in 1. 3, and in gr. 15*n*).

1. 3. "This holy feast hold (?) thou . . . O Michael, divine! and teach
thou me the Scripture."

ll. 5-9 = Psalm XXXIII (XXXIV) vv. 1-5.

5-1) ΕΥΛΟΓΗΣΩ ΤΟΝ ΚΥΡΙΟΝ ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ

ταυτοῦ δ' αὖτις [-λο] τῇ ὀρεσσι ἀνατῶν ἀνδράων·

ΔΙΑ ΠΑΝΤΟΣ Ἡ ΑΙΝΕΣΙΣ Αὐτοῦ ἐν τῷ ΣΤΟΜΑΤΙ ΜΟΥ

ΕΝ Τῷ ΚΥΡΙῷ ΕΠΑΙΝΕΘΗΣΕΤΑΙ Η ΨΥΧΗ ΜΟΥ

τογαεῖλονα οἶλονα διὰ οἱ πῦσσιν

ΑΚΟΥΣΑΤΩΣΑΝ ΠΡΑΞΕΙΣ ΚΑΙ ΕΫΦΡΑΝΘΗΤΩΣΑΝ

ΜΕΓΑΛΥΝΑΤΕ ΤΟΝ ΚΥΡΙΟΝ ΟΥΝ ΕΜΟΙ ΚΑΙ ΥΨΩΣΜΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΝ ΤΗ ΕΚΚΛΗΣΙΑ

ΔΙ ΜΕΤΩΔΑ ΕΥΘΕΙΑ ΤΟΠΑΣΙΑ . . ΕΥΘΟΣ ΔΗΨ ΟΥΔΥΟΥΣΗ

ΕΙΣΕΖΗΤΗΣΑ ΤΟΝ ΚΥΡΙΟΝ, ΚΑΙ ΑΠΗΚΟΥΣΕΝ ΜΟΙ.

ΔΗ ΔΑΚΤΟΥ ΔΕΔΕΛΛΟ ΔΥΛΟΕΝΑ ΔΗΝΑ

ΚΑΙ ΕΙ ΠΑΣΩΝ ΤΩΝ ΘΑΛΙΨΩΝ ΜΟΥ ΕΒΥΛΑΤ· "Ο

The scribe's Greek was bad, but his Nubian writing too seems to stand in need of correction in order to bring it into conformity with the usages of other texts. The words are characteristic of the Fadija-Mahass dialect, so that there seems to be no reason to suppose that the peculiarities are due to more than inability to write the language correctly; the Greek seems to be followed slavishly in some passages.

l. 5. Read δᾰμᾰλ(-λο), and οροε(-λοοο) (?)

l. 6. Or μᾰδᾰουᾰ.

l. 7. οᾰ probably the conjunction, though it should surely be omitted in correct grammar. It is probably a mistaken effort to translate καὶ literally.

l. 8. Or μᾰουᾰ or μᾰουᾰ.

l. 9. Perhaps only εᾰ for εᾰλ.

ᾰᾰ at the end seems awkward but corresponds in position to the Greek με.

κᾰ seems to be the numeral 28.

(3) From a photograph by Mr. FURN taken near Medik, I have copied the following Greek graffiti.

† εᾰχαρᾰ τᾰι θεοφᾰ
 ᾰᾰᾰ ᾰᾰᾰᾰ
 ηρε κ/ οᾰοᾰο
 ?
 ᾰ ᾰ
 ?
 ᾰ
 IIIW

“Blessed is the god-loving father Elisaeus, priest and oconomus . . .”

Es Sabu’.

On the west bank at Wadi Es Sabu’ the interior of the temple of Ramesses II. has been converted into a church. On the back wall of the temple shrine is painted a figure of Peter holding a key ^u _ε _ρ _ς ᾰᾰᾰᾰᾰ

Outside the shrine on the right jamb is a beardless figure, and on the left jamb Peter with the keys. Across this last figure are written eight lines in ink in Old Nubian. They were first copied by GAR in 1819 and published in his *Antiquités de la Nubie* pl. XLIV. Subsequently the temple became choked with sand, but it was completely cleared by Signor BARSANTI in 1909. In January 1910 I copied the inscription from the original, and shortly afterwards it was photographed by Herr KOEN during the Nubian expedition of the Berlin Academy under Dr. JUNKER.¹

¹ Two photographs were taken 2006, 2007. The former is reproduced on Pl. III.

to strengthen the national character of the Christian religion against the attacks of Mohammedanism.

Amada.

Several graffiti are cut on the roof of the naos. SCHÄFER took hasty notes of some of them, and they are shown on the photographs of the Berlin Academy.

(5) SCHÄFER: photo. 734-736.

1 |†|...| αἰῖνος, οὐρου φάα [.....]
 2 |...| αἰ[...]|ε [...]
 3 ρε[.] | κούρ δουρ ταλλο ουου [.....]
 4 |...| ταμ αἰα σμιλοδιωδαφαλι [...]|η [.]
 5 |...| ααλ [.....] νεκᾶλ ψαδ [...]|η
 6 η[.....] ουρ[...]| φοδαμμιλον ε[.....]αλ
 7 ηο [.....]| μητ [...]|ρι με[.....]

The inscription appears to have consisted of about 20 lines in all and perhaps an examination of the original would recover more. It seems to have begun with the name of a king ..αἰκοι ουρου and mentions δουρ, *i. e.* Dirr opposite Amada. The rest is unintelligible except φοδαμμιλον "and my master."

(6) SCHÄFER: photo 737.

1 |μηδεσσα διοκκρη
 ουροουκουδα nec
 |...|ιο ρικκα μι
 αἰ[...]|κα ρι τιλ[...]|η
 5 μαρια αμιαμα
 δουμ ημα εν
 ἱταμδεσσα
 η[.] αμακ παρρα
 αειου αἰ[...]|ηαα
 10 |.....| ψου ἱε

In all there were about fifteen lines, the last almost entirely destroyed. ουροουκουδα may be a proper name.

There are three Greek graffiti, as follows (photo. 738)

(7) (a) † κ̄ε κ̄δε (?)

(b) † [∞]μιαμ̄λ̄ ραφαμ̄λ̄ Michael Raphael
 cum ^Rμαρ̄ [∞]εμ̄ ^Tγ̄ο I Mark son of . . .
^Rααα

(c) αμ̄ ^oμαρ̄ ^Tψ̄λ̄ς "year 736 from the Martyrs"
 (= A.D. 1020).

Aniba.

Tomb of Pane. On the back wall of the outer chamber, on the left of the door to the inner chamber: own copy and L.D. VI pl. 96 No. 429.

(8) † ^uαῡο̄ ^uψ̄ξ̄ε̄ ο̄π̄ο̄ο̄ . "From the Martyrs 765 (A.D.
 κ̄ε̄ · ^{u(?)}ε̄ · ^uη̄ε̄ο̄ῡ ^uξ̄κᾱ 1049). Thoṯh 25 . . . 1, the
^uε̄ · ρῡζᾱ : ^uε̄ρ̄αψ̄ᾱ son of Reza, have drawn (?)
 ᾱῑδ̄ο̄ · ᾱμ̄ᾱῑρᾱ (the figure of?) Jesus Christ . . .

Perhaps ο̄μ̄ο̄ ο̄ "Thoṯh 9" should be read. The inscription is a strange mixture of Greek and Nubian.

On the same wall is ᾱῡτ̄μ̄μ̄.

Ibrim.

At the corner of the cliff below the fortress, just south of the inscribed tombs of the XVIIIth Dynasty, is an inscription in Christian Nubian engraved on the rock. It was discovered and published by LIESKE L.D. VI. 96a. The lower part of the rock has since split off (and in 1000 lay on the ledge below) and several letters are lost in the break. LIESKE's copy seems to be practically correct so far as it can be checked. A copy by Professor SAYCE shows it as complete as in LIESKE except the last group.

(9) τ̄ᾱτ̄[ζ̄ο̄ῡ η̄ᾱῡ]̄η̄ η̄ο̄ ο̄η̄ ε̄ᾱη̄μ̄ῑλο̄ ε̄ε̄γ̄ᾱρ̄το̄ῡ ε̄ε̄ε̄μ̄η̄ο̄ κ̄ο̄λο̄ ·
 η̄η̄κ̄ᾱ η̄ᾱη̄ · [ο̄μ̄μ̄ο̄ῡ η̄ᾱη̄ο̄ῡ]̄ κ̄ε̄λ̄λ̄ο̄ρᾱ · ᾱο̄ῡ η̄ᾱᾱῑδ̄ε̄λ̄ τ̄ᾱρ̄ο̄ῡ τ̄ᾱμ̄λ̄^{ᾱμ̄}

ΟΝ ΤΑΝ ΤΟΤΟΥ ΕΑΛ ΤΕΡ . ΟΝ ΕΕΥ|ΑΡΤ|ΟΥ ΕΕΕΟΥ ΟΥΤΑ// ἌἈ ΔΑΥΗἈ .
 ΕΟΛΕΒΕΥ ΤἈ ΔΗΗΗ . Δ ΟΥ ΤΑΡΟΥ ΟΥΤΑΒΑ|ΕΗ|

[LE ΟΥ ΕΑΕ|ΡΗἈἈ

"In the name of the Father and of the Son and of the Holy Ghost
 like the Father is worshipped.

And his child the Son: they and the Holy Ghost with them
 Amen

Year 5 of the king (?) Gabriel."

The printed text shows between brackets [] the letters which are in LERSIUS' copy but are now wholly or nearly destroyed. The copies have 1. 2 ΔΟΥΜΔΙΔΙἈ. 1. 3 ΔΑΤΗἈ.

The translation is very uncertain in detail, but the text must be some kind of profession of faith.

Professor SAVCE has notes of several short inscriptions apparently from Ibrim.

Gebel Adda.

At a conspicuous corner where the rocks reach the water on the east bank between Abu Simbel and Gebel Adda, a grotto with steep steps up to it was excavated by Horemheb in honour of the gods of Nubia. The Christians converted it into a church with elaborate paintings on the ceiling columns and walls of the outer chamber.

The cella also was sculptured and painted by the Egyptians and has a niche in the right and left walls: that on the left has only been white-washed by the Christians: on the left side of the other is an inscription originally of 14 lines in black ink. This was copied by GAR (*Nubie* pl. 62) and photographed in 1908 by the Berlin Academy expedition under SENÄIER (photo. 748, 749). In 1909 I made a hand-copy which I verified again in March 1912.

(10)

ΝΑΠΙΔΕ ΕΑΛΔΕ ΕΕΥΑΡ^ΤΒΕΗΕΥ ΤΑΕΕἈΛΟΔΗἈ ΕἸ ΕΥΕἈΛΕΙ ΝΑΡΤΑΒΟΥ
 ΒΑΛΟ ΔἹ ἸΗΗἈ ΟΥΡΟΥ^ΤΠ ΔΗΤΑΥ^ΤΒΟΥ ΟΥΡΟΥ ΕἹ ΕΠΙΜΑΧΟΣ
 ΝΗΡΕ ΝΗΗΗ ΝΗΗΗἈΔΟ ΝἈἈ ΔΕΕ Ε ΤΡἹ ΜΗΔΕΙΕ

(13)	... χϵ	. ῥοτη χϵ̄
	... ουω	ηαειτι τοτι
	του εῳ̄η̄δ̄	μαριᾱ τεα
	ροτᾱ τουτε̄λ̄	οτροτε̄λ̄ ροτᾱ
5	. εουᾱ • οουε̄δ̄ .	1 λαιφε̄λ̄ αῑ
	α // ουοῡ εῳ̄η̄ .	καδοφοῡ δ̄
	... εμοῡ τῳ̄τ̄	ηαῑ τιη̄λ̄
	... φᾱ .	. ουοῡ .
	ηοῡ ειᾱ .	αοῡλε̄λο̄ .
10	δᾱ ηαῑε̄λο̄	

(14) Beneath (12). Same sources.

† αῖ̄η̄ οῡη̄|. |
 πειο̄οῡ οτρο̄ᾱ
 ε̄λε̄η̄ᾱτ̄ τιη̄|. | αᾱ
 ηε̄λη̄οῡ ηε̄λ̄|. |
 τῳ̄τᾱοῡη̄η̄η̄
 οῡτε̄λο̄

South wall.

(15) East of the door to south chamber in ink over painted figure of saint mounted on horse and spearing some object

(a) του χϵ̄

belonging to the fresco, compare (i).

Beyond the door, at east edge

(b) † ὁ̄ρ̄η̄οῡρη̄τᾱ

cf. (g) and Sale I. 15.

Below (b)

(c) † |.|οῡρη̄αῑ
 ῥ̄η̄ε̄
 τᾱ

Below (c)

(d) † οῡη̄

and several very short lines.

(e) To the right of (a)

† eum aḥrami asee tot̄ ^R dia me^u
 kj nā ^ā qortṣak ḏyṣṣṣ[^um]

“I write Abram the son of Ase deacon of the Great and Ancient,
 cf. (k).

(f) To the right of (c)

† εὐλογιτοῦ τοῦ τοῦ μιχαὴλ ἐτεφανοῦ
 αὐτοῦ ηδὲ διακοναμειῶ ισταῖα ^u με μου u

(g) To the right of (f)

ὁρῶνογρτα

There are vague remains also of other graffiti near, also

(h) † αἰετοῦ † δι κρεωτ

of the above b-g are well shown in the Berlin photo. 744, 745.

(i) In the middle of the south wall in ink, over the figure of a
 mounted saint spearing the dragon (?)

ϥ euma hand χος head μαρ̄ τοῦ χ̄
 α and
 υ spear
 ι
 ο
 ε

(j) In the west corner, Berlin photo. 746.

† eum aḥrami em̄
^u me ^R dia ^R t̄m̄ p̄cco
 [. .] p̄oṣ ^ā p̄
 etc.

(k) Below the last, hand-copy and Berlin photo. 746.

nauea
 aḥrami
 asee tot̄ dia
 no meua^uli (see c)

(l) † ερενῶλα

On pillar nearest to the inner doorway on the right, in front.

(m) ⲓ ⲁⲡⲡⲁ "Appa Ana priest."

ⲁⲛⲁ

Ⲓ(?)

(n) ⲉⲡⲓⲙⲁϭ|ⲟⲥ|ⲁ ⲧⲗⲗⲁ "O divine Epimachus!

ⲁⲓⲟⲩ ⲙⲁⲣⲧⲣⲟϥⲟⲣⲟⲩ I"

ⲛⲁⲛⲁⲛ ⲛⲓⲧ

ⲁⲣ|.ⲉⲛⲓⲥ ⲛⲩ ⲉⲁⲛⲁ

ⲧⲉ .

Gemmai.

On the west bank about twenty miles south of Wadi-Halfa opposite the village of Gemmai are the remains of two Christian churches.

From Berlin photos. 756-7 and rough copy by SCHÄFER.

(16) ⲓ ⲉⲁⲛⲓⲥⲁⲉⲓ ⲁⲉⲣⲁⲙⲛ
ⲉⲛⲉⲧⲧⲣⲟⲩⲕⲉⲛ ⲓⲟⲣⲥ
ⲛⲓⲣⲟⲛ : ⲣⲗⲓⲉ ⲛⲁⲕ
ⲛⲟⲩⲣ ⲛⲁⲡⲁⲥⲓⲛ ⲛⲟⲩⲁ
ⲛ ⲁⲛⲓⲟⲙ

Another long graffito is shown in Acad. Photo. 738-9, but it is very obscure.

Sai.

A Nubian graffito on a rock upon the east bank of the island is published by SAYCE, *PSBA* 1910, p. 266.

The language of the texts.

The old Nubian texts at present known show the Nubian language free of the Arabic words which abound in the modern dialects; while many of the words and grammatical forms are obsolete, the agreement with the Fadija-Mahass dialect as opposed to the Kenús-Dongola dialect is very clearly marked.

A certain number of words occurring in the Nubian texts are borrowed from Egyptian or from Greek.

From Coptic and pre-Coptic Egyptian

(1) **ⲙⲟⲗ** "book" must represent the Egyptian fem. "letter," "writing," "book," in demotic *š.t*, probably pronounced *šó*, *shó*, but not preserved in Coptic. M. *šō* "book," "writing."

(2) **ⲙⲁⲙⲓⲗ** "modius" is the Eg. "balance," dem. *mh.t*, Coptic (Sah.) **ⲙⲁⲙⲉ** *statera*, "balance." It preserves the older Upper Egyptian vocalisation of the fem. with *ι* (instead of *ε*), seen in Greek transcriptions. The word in Egyptian and Coptic is used only of a balance, and **ⲙⲡ**, **ⲙⲡⲉ** from the same root is "modius," so that the Nubian use is inexact.

(3) **ⲡⲙⲁⲧⲓⲗ** appears to be the late Egyptian fem. ¹, dem. *ht.t* "moment," with the definite fem. article **ⲧ**. The Egyptian word is preserved in Sah. **ⲭⲟⲧⲉ** (which in some old texts might be spelt **ⲭⲁⲧⲉ**). In Coptic it is known only in the phrase **ⲙⲟⲩⲭⲟⲧⲉ** unless the Achm. **ⲭⲁⲧⲉ ⲙⲙ**² be the same. The **ⲧ** in the Nubian therefore points to an early pre-Coptic borrowing which is also shown by the vocalisation with *ι*. The change of the **ⲭ** *h* to **ⲙ** *š* though without analogy at present seems quite intelligible, as **ⲭ** is exceedingly rare in Old Nubian.

(4) **ⲙⲁⲧⲁⲣ**, **ⲙⲁ**³ "witness," dem. *mr*, Coptic Sah. Achm. **ⲙⲱⲧⲣⲉ** Boh **ⲙⲉⲟⲣⲉ**, evidently borrowed before the intrusion of *u* into the Upper Egyptian forms.

(5) **ⲙⲉⲗⲥⲟⲩⲙ** "service," "servant," Coptic Sah. **ⲙⲱⲧ-ⲥⲁⲩⲟⲩ** "service."

These five words (1)-(5) are precisely such as would be borrowed by a wholly barbarous nation coming into contact with a superior civilisation in which writing, measuring and weighing, subdivisions of time, legal terms and household service were customary. The forms and uses point to a date earlier than the Coptic versions of the Bible made in the second or third century.

(6) **ⲡⲁⲛ** "gold," Eg. *nb* **ⲙⲟⲩⲁ** (for *nób*, probably older Eg. *nub*), M. *nub*.

(7) **ⲉⲁⲧⲉⲙⲟⲩⲁ** "olives." The singular form was perhaps **ⲉⲁⲧⲉⲗ**: at any rate as SCHÄFER pointed out, we here have the Coptic Sah. **ⲭⲟⲩⲁ**, an early form of which would be **ⲭⲁⲩⲁ**.

¹ BRUGSCH, *Thesaurus* 200.

² STEINBORCH, *Elbas* 24, 13.

(8) **orpu** "wine" (of the sacrament), Eg. ♂, dem. *orp*, Sah. and all dialects of Coptic **urp**.

As olives do not grow south of the Mediterranean coast it is natural that their name should be borrowed from Egypt like that of grape wine.

(9) **pane** "sin." dem. fem. *nb.t*, Sah. **uōhe**, in some early texts **uāhe**. It survives in M. *nabē*.

(10) **eueute** "hell," dem. fem. *ʿmnt.t* "underworld," Sah. **auēute** "hell," in some early texts **eueute**.

(11) **elēl** verb "pray," "bless," dem. *šll* "pray," **ylūl** "pray," "bless."

(12) **orayt-**, dem. *wšt*, Coptic **orayte** "supplication."

(13) **corae** (in complex, so perhaps stem **cōra**) "new moon," "month," Sah. **cōra**, Boh. **cōra**, Akhm. **cōre** "new moon."

(14) **orea** "woe!" cf. Sah. **orei**, older **orae**, surviving in M. *weia*.

Although **pane** and **eueute** point to early Coptic originals, they do not preserve the primitive feminine ending *t*. Since these and **elēl** and **orayt-** are ritual-words they may well have come into Nubian at the time of the conversion of Nubia to Christianity in the sixth century, or not long before. *šll* and *wšt* are common in pagan demotic graffiti in the Nubian temples.

Only four of the above words survive in the modern Nubian vocabulary.

Numerous Greek words are seen in the Old-Nubian texts, as follows:

(1) **allhloia**, **ioraia**, **uitta iōta**, **maria**, **uuea** Νίκαία; but **ales zanare** Ἀλεξανδρεία, **kice(ā)** M. *kissē* perhaps ἐκκλησία, **tranice(ā)** τράπεζα.

(2) **philozenti** Φιλοξενίτη, **kurake** M. *kiragē* κυριακή.

(3) **auēlos(ā)**, **auos(ā)**, **apoetolos(ā)**, **artos(ā)**, **diaholos(ā)**, **orpos(ā)**, **iatoros(ā)** ἱατρός, **ioraios(ā)** κόσμος(ā), **parazeikos(ā)**, **parθenos(ā)**, **etartos(ā)**, and the proper names **petros(ī)**, **chrietos(ī)**.

(4) **tricaiou**; **eyauueā** εὐαγγέλιον, **myetir(ī?)** μυστήριον, **timiatir(ī?)** θυμιατήριον; **apoetoloum(?)** ἀποστολικόν, **lixchisim** λυχνίδιον, **ma(p)tarz kikon** μαρτυρικόν(?).

(5) **hrwāh** Ἡρώδης; **euōra** Ἰούδας, **mina** Μήνας; **maremt(ī)** μαρμαριώτης.

(6) **ewon** κύων, **kanon** κανών.

- (7) ἀρχιερεος(ἰλ) ἈΡΧΙΕΡΕΥC -CWC. ιεροος(ἰλ) ἹΕΡCΥC -CWC: ἐλληνοος(ἰλ) ἙΛΛΗΝ -OC, μαρτυροος(ἰλ) ΜΑΡΤΥC ΜΑΡΤΥΡ -OC.
 (8) ιεραιλ(ι), ιικαφαιτ(ι), καταουαε(ἰλ).
 (9) Χοιακ originally borrowed by Greek from Egyptian.
 (10) πιετεν verb (πιτεύνειν).

The whole of these words belong to the theological literature of Christianity: ιικεεἰλ, if really borrowed from Greek. Ἀρχιερωσιν, τραπεζἰλ and ἀλεξανδρε seem from their forms likely to have been adopted early.

It is very noticeable that all Biblical words and proper names have the Grecised form, and that in the Mena story Alexandria and Mareotis appear under their Greek names, and not the Coptic equivalents **παροτε** and **μαυφαιατ**. It shows that the religious literature which the Nubians were translating was in Greek, not in Coptic.

The Nubian church became dependent on the Monophysite Coptic patriarch of Alexandria after the Moslem conquest of Egypt, and thereafter Coptic monks and Coptic books abounded in Nubia and Coptic tombstones and graffiti are found. Yet Abu Salih states that the services were read in Greek. The use of the Greek language was evidently a legacy from the ancient connexion with the orthodox church.

The alphabet.¹

The Old Nubian alphabet is essentially the Coptic² reinforced by a few extra letters (for the peculiar sounds of the language) which may be derived from the earlier pagan writing of Nubia, the so-called Meroitic.

α represents M. *a*.

β once in **αββα** for **αυαα** "for," otherwise only representing Gk. *a* in borrowed names.

γ varies with **δ** in **γσα**, **δσα** "year," with **κ** in **λσουκ**, usually **λσουκ**: represents M. *g*, *k*.

α represents M. *d*, rarely *t*. **ρ** before **α** becomes **α**, **εα**-**αα**, etc.

ε represents M. *e*, and forms diphthongs.

¹ In the following pages are printed some collections of notes on the grammar of the texts in the hope that they may be of service in spite of their somewhat random nature and many imperfections.

² Three of the special Coptic characters are retained, viz. **ϣ**, **ϥ**, **ϧ**, **ϩ**, **ϫ**, **Ϭ**, **ϭ** not occur.

- ζ takes the place of ξ in names borrowed from the Greek: **φύλοζεντι**, **αλεζαυαρε**, etc. (it has the same form as the numeral ζ 7). **ε** takes the place of z in borrowed words: **τρανει** for **τραπεζα**.
- η** usually only a variant of **ι**, **ν**, but constant in a few words: **αι** etc., and occurs in the combination **ην**.
- ο** only in borrowed words of which the spelling is imitated from the Greek. **ο** becomes **τ** in adopted words.
- ι** (1) as vowel, **ι** often varies with **ει**; the vowel *i*(**ει**) varies with *u*(**ου**).
(2) as consonant *y* or as a complete syllable written **ϊ**, **ι**, often varies with **ει**.
- κ** represents M. *k*, rarely *g*, is written for **ϣ** in **κικε** for **ϣικε** "church."
- λ** is never initial in native words = M. *l*, sometimes *r*.
- μ** = M. *m*.
- ν** is never initial in native words = M. *n*.
- ο** varies with **ου** = M. *o*, *u*.
- π** corresponds to M. *f* (KD. *b*), to Coptic **ϣ** in **ϣανε** = **ουλε**, to M. *m* in **παπε** = *marre*.¹
- ρ** never initial, corresponds to M. *r*.
- ε** corresponds to M. *s*, *š* (*sh*); is used for Greek *z* in **τρανειλ**, and for Coptic **ϣ** in **ελιτ** = **ϣελιτ** "olive."
- τ** corresponds to M. *l*, rarely *d* as **τοτ** = *tod*; used for **ο** in some borrowed words: **πιατιρ** = **θυμιατήριον**.
- ν** rare by itself, varying with **η**, **ι**.
- φ** in words borrowed from Greek and in **τορφφ** "spit", **αρφ|λ**.
- χ** in words borrowed from Greek.
- ψ** in words borrowed from Greek.
- ω** varies with **ο**, in the postposition **-λο**, **-λιν**, etc.
- ϣ** *š* (*sh*, Coptic) = M. *š*, rare and chiefly in words borrowed from Coptic.
- ξ** *h* (Coptic) in two words only **τοξουαε**, **ξαρι** in the intelligible texts.
- δ** usually written **δ**, in K. **δ**, once **δ** K. 19, 15, in gr. 2 **δ**, **δ**. It seems to be derived from the Coptic **σ**. = M. *ǵ* (*j*), rarely *g*, varies with **σ** q. v.
- ϣ** *ñ*, i. e. *ny* = M. *ñ*. Curiously enough **ϣ** is the only initial *n* used in Old Nubian; as such it corresponds to M. *n* (*ñ* is never initial in

¹ I owe this last observation to Mr. G. W. MURRAY of the Egyptian Survey Department.

modern Nubian) and to Coptic ω in $\overline{\epsilon}\lambda\eta\epsilon$ and varies with κ in $\overline{\epsilon}\kappa\epsilon\epsilon = \kappa\epsilon\epsilon\epsilon$. The form agrees with that of the Meroitic cursive $\overline{\epsilon} = \overline{h}$ (kh).¹

$\overline{\varphi}$, $\tilde{n}$, i. e. ni , ny = M. $\tilde{n}$ and $\tilde{ni}$; never initial, apparently derived from Meroitic $\lambda \tilde{n}$.²

The Coptic letters ϵ , ξ , χ , ψ do not occur.

A rare sign $\overline{\varphi}$ in K. 31.15 and gr. 2 and 4, in the Sale $\overline{\varphi}$, in gr. 10 $\overline{\varphi}$ apparently has the value $\overline{o}\overline{y}$, i. e. w ; it may perhaps be compared with the Meroitic $\overline{\delta} = w$.

Diphthongal writings are λi , λy , ϵi , ϵy , ηy , $\overline{o} i$, $\overline{o} y$, but the only diphthongs in M. are ai , au ; $\overline{o} i$ does not occur; the broken vowels $\lambda\lambda$, $\epsilon\epsilon$, $\overline{o}\overline{o}$ occur for λ , ϵ , $\overline{o}$ in some words.

λi = M. ai ; also ay , more usually written $\lambda\epsilon i$, $\lambda\tilde{i}$.

λy = M. au ; also written for aw , auw which are better rendered by $\lambda\overline{o} y$.

ϵi = M. ey , but usually represents simply i or y .

ϵy for $i-u$ or ew ($\epsilon\overline{o} y$).

ηy = iw ?

$\overline{o}\epsilon i$ presumably = M. oy , or $o-i$.

$\overline{o} y$ = M. u , w .

ϵ seems to correspond to e in modern Nubian. The weakest of the vowels is ϵ . It is frequently used for separating consonants to lighten a syllable, and like the ϵ in Coptic is very commonly written by a horizontal stroke above the line. Thus $\overline{\epsilon}\omega$, $\overline{\epsilon}\overline{\omega}$ or $\overline{\epsilon}\overline{\omega}$ represent $\epsilon\omega$, $\overline{\epsilon}\overline{\omega} = \overline{\epsilon}\overline{\omega}$. The ϵ , $\overline{\epsilon}$ may be denoted by this stroke even when it is an essential vowel or the consonant y . The stroke moreover is often carelessly omitted. Initial i s is generally written $\tilde{i}$, as $\tilde{i}\overline{\omega}$ = M. *iskid*.

A terminal w is written by a waved stroke at the end of the line in M. 9, 14 $\lambda\overline{o}y\overline{\omega}$ - $\overline{\omega}$.

When two vowels come together either in one word or in two successive words the second is usually dotted: $\kappa\overline{\omega}\tilde{i}\overline{\omega}\epsilon\overline{\omega}$, $\overline{\epsilon}\overline{\omega}\tilde{i}\overline{\omega}\epsilon\overline{\omega} = \tilde{i}\overline{\omega}\epsilon\overline{\omega}\epsilon\overline{\omega}$ = M. 9, 6.

Abbreviations are generally marked by a horizontal stroke above the line, as $\overline{\tilde{i}}\epsilon$ $\chi\epsilon$.

¹ GRUTTER, *Karanog* p. 15.

² *ib.* p. 14.

Spaces, dots, colons, apostrophes are used to separate words and phrases, but sometimes these are employed with little reason and so may be misleading rather than helpful. A special symbol can be used after questions, see M. 9, 1, etc.

Nouns etc.

The Old Nubian like the modern Nubian does not distinguish gender grammatically.

The principal "case-endings" of the substantive are as follows:

Sing. nominative	- λ after vowel, - λλ after consonant
vocative	- λ
objective	- κλ , after two consonants - κλκ
possessive	- ω ; more emphatic - κλ after vowel, - κλ , - κλκ after consonant.
Plur. nominative	- ουλ
vocative	- κουερε
objective	- ουκλ
possessive	- ουκλ(λ) .

There are also numerous postpositions performing the functions of "prepositions." They are usually attached to the nominative form of the substantive.

The case-endings, like the postpositions, are separable from their nouns in the following way:

In Old Nubian a substantive with its adjective and other words qualifying it together form a complex in the sentence, and the ending which is logically appropriate to the substantive is attached to whatever word is the last in its complex. Thus **ουουκλ-κλ** is "upon the throne," **ουκλ-ω** "of glory" but "upon the throne of glory" is **ουουκλ-ουκλ-ουκλ-ω**; so also "of the Holy Virgin Mary" is **ναρθεουκλ-ουκλ-ουκλ-ω**. Just as the connective sound or syllable -**λ** of the nominative is added to a noun before the case-endings and postpositions, so a similar syllable, usually -**ου-**, is added when the noun is included in a verbal complex and therefore has no case-ending, plural ending or postposition.

In certain emphatic situations—as predicate, before the relative particle -**κω**, and before the adjective **κωκωκω** "all"—a noun takes

the ending **-α**, in the plural **-αυουε**, **-ευουε**, closely resembling the endings of the vocative.

The **λ** which is added to many of the stems may be assimilated to a following consonant in an ending or postposition as **εἰεεῖλ-αμ** or **εἰεεῖα-αμ**. To (1) personal pronouns, (2) proper names of persons and place-names, (3) stems terminating in **α**, (4) stems terminating in **ρ**, this **λ** is not added, and if a postposition usually commencing with **λ** is to be used the **λ** is changed to **ι**. Thus **αἰαρ** "death" with **-λο** "from" becomes **αἰαρ-ου**; **ταρ** "he" with **-λα-εἰλλε** "to" becomes **ταρ-ια-εἰλλε**.

This rule does not apply to enclitics: thus **οὐλ-λο** from **οὐρ** "ye" and **αἰ-λο** "I" are correct forms when **-λο** is the enclitic copula, not the postposition.

Personal pronouns.

	1	2	3
sing. nom. abs.	αἰ	εἰρ οὔ	(ταρ-ια)
with enclitic	αἰ-λο , αἰ-ου	εἰα-αε , εἰρ-ου	ταα-αε , ταρ-ου
with postposition	αἰ-ααλ	εἰα-ααλ , εἰρ-ιο	ταα-ααλ , ταρ-ου
in complex (?)	αἰοὔ	—	ταρ οὔ
objective	αἰα , αἰε	εἰα , εἰρ	ταα , ταρ
gen. (emph.)	αἰαα	εἰαα	τααα
possessive	αἰ-	εἰ-	ταἰ

The possessive forms of the personal pronouns are used as prefixes and are worn down by much use.

Personal pronouns, plural.

	1	2	3
pl. nom. abs.	εῖρ	οὐρ οὔ	
with enclitic		οὐλ-λο , οὐρ-ου	
with postposition	εἰα-ααλ	οὐρ οὔ-ιο	τεα-ααλ , τερ-ια
in complex (?)	εῖρ-	οὐ-	οὐρ οὔ, οὐρ-
objective	εἰα	οὐα	οὐα
gen. (emph.)	εἰαα	οὐαα	οὐααα
possessive	εἰ-	οὐ-	οὐ-

Possessive adjective.

Besides the possessive prefix there is a declinable form used absolutely or following the noun.

		1	2	3	Pl. 1
with encl. (?)	ανν-λο	—	—	—	—
in complex	—	(εννλ)	—	εννογ	ενννογ (for ονννογ?)
emph. voc., etc.	—	(εννλ)	(ταννλ)	—	—
objective	αννλκ	—	—	—	—
pl. emph., etc.	—	εννλνογε	—	—	—

Demonstrative and Interrogative Pronouns.

	this	that	who?
nom. abs.	εν	μαν	ανν
with encl.	εν-δε, εν-μον	—	—
with postpos.	εν-αν, εν-πο	μαν-πο	ανν-ποδογν
in complex	εν-	μαν-	—
objective	ενκ	μανκ	αννκ(λ)
genitive	ενν, εννλ	μανν	—
plural	ενννογ	αννννογ	—
	ενν-		

The following shows the forms in different classes of names:—

(1) monosyllables with vowel ending τα, φα: ογε, δε, κε: αει, φει: ηο; λογ, τογ.

nom. abs.	φαλ	οτελ	—	—	—
with encl.	φαλ-δε	οτελ-λν	αειλ-δε	—	—
emph. voc., etc.	φα	—	φειλ	—	—
in complex	ταλ	κελ	αειλ. φειογ	ηολ	λογλ
with postpos.	φαλ-λα, ταλ-λα	οτελ-λαλ, οτελ-λα	αειλ-λα, φει-λο	—	—
objective	φακκλ, φακ	οτελκ(λ), -κκ(λ)	φεικκλ	ηοκκλ	λογκκ, ατεκ
genitive	φανλ	οτεννλ, κεννλ, κεν	φειν	—	λογν
plural	ταειογ	δελνογ	αειλνογ	—	τοτειογ
pl. emph., etc.	—	—	αλανογε	—	—

(2) dissyllables and polysyllables with vowel ending *e, o*: *αλε, εαλε, -καλε, κικε, κορε, ορηε, τιρκιναγε, εανε; αιε; αιο, ογατιο, ηανο, εορτο, εοκκο.*

nom. abs.	κικεα	αιεα	εοκκοα
with encl.	τιρκιναγεα-δε	—	εοκκοα-λον
emph. voc., etc.	κικε	—	εοκκο, ηανο
in complex	κικε	—	εοκκο
with postpos.	κικε-λα, -εαλε	—	εοκκο-λα
objective	κικεα(α)	—	εοκκοα(α)
genitive	κικεα(α)	—	εοκκοα(α)
plural	εανευογ, κικεευογ(?)	αιευογ	

(3) dissyllables and trisyllables ending in *i*: *αρονη, αφδι, αηηη, ειτι, κηηη, κητι, κορκι, μορρι, ορη(?) , εγαρτι, τιλλα, τορρι(?), εικει, εαραι, δορρι.*

nom. abs.	εικεια	—
with encl.	εικεια-δε, εικεια-λον	—
emph. voc., etc.	εικεα, τιλλα	—
in complex	εικεογ, τιλλογ, αφδι	δορρι
with postpos.	εικεια-ορο	δορρι-ια
objective	εικεα	δορρια
genitive	τιλλαη, αφδιη	—
plural	εικευογ	—
pl. emph., etc.	εικεευογε-κε τορρευογε-κε	—

κοτανογ "egg" is similarly declined, while *ορρογ* "king" seems to have a further element, cf. *τα, τογ* in (1).

nom. abs.	κοτανογα	
with encl.		ορρογα-λον
in complex	κοτανογ	ορρογογ
objective	κοτανογα	
genitive	κοτανογη	ορρογη
plural	—	ορρογευογ

(4) monosyllables with consonantal ending *ααα, ηαν, εαλ, τοα; ετ(?) ; κοφ, τοτ, εοα, εοε, with εαρ, ωρ*

nom. abs.	—	—	—	—	φοβία	—
with encl.	πανιά- λον, δε	—	—	—	φοβία- λον	—
emph. voc., etc.	πανα	εαλα	—	ετια	φοβα	μπα
in complex	—	εαλου	—	ετιου	φοβα	παρ-
with postpos.	παν-λα	εαλ-λο	τεσι-λα	—	—	παλ-λιν
objective	—	εαλι	τεσιλα	—	—	—
genitive	—	—	τεσιν	—	φοσιν	—
plural	πανιου	—	τεσιου	—	—	—
pl. emph., etc.	—	εαλας εοτε	—	—	—	μπαραιοτε

(5) dissyllables ending in λ(?) preceded by ι, ο, ου: βακία, ορκία, οργία, διμμία; κερκοά, προσκοά.

nom. abs.	διμμία	—
with encl.	—	—
emph. voc., etc.	—	—
in complex	βακία, ορκία	προσκοά
with postpos.	οργία-λιν, διμμία-λιν.	—
objective	βακινα	προσκονα
genitive	ορκιν, οργιν	κερκοινα
plural	διμμιαιουα	—
pl. emph., etc.	διμμιαιαιουτε-ειν	—

(6) dissyllables ending in other consonants preceded by a vowel: λμαν, ευον, ελλε(η) νανον, μινιναν; τικε, δούτραν; διαρ, κοδир, μύστηρ, φοκκορ.

nom. abs.	—	τικεία	—
with encl.	—	—	—
emph. voc., etc.	μινινα	—	φοκκορα, κοδира, μύστηρα
in complex	—	—	φοκκορ, μύστηρου
with postpos.	μινιναν-νο	—	διαρ-ιν
objective	μινινα	τικενα	διαρνα μύστηρνα
genitive	μινινα	—	—
plural	μινινα	δούτρα	κοδιρ
pl. emph., etc.	μινινα	μύστηρ	—

(7) some dissyllables change the place of the second vowel α, ου in the second syllable according to the ending: ουιδ, ταειε, ηκνι: μεδδουη, ουκουργ: ταγουκ.

nom. abs.	ουιδια	ουκουργ(?)	—
with encl.	ουιδια-λου	—	—
emph. voc., etc.	—	ουκαρα	ταγαρα
in complex	ουιδου	ουκουργ	—
with postpos.	ταειεα-αη. ταειε-αη	ουκουργ- ελλαε	— ταγυ-αη
objective	ουιδρα, ηκνιρα	—	ταγουκαρα
genitive	ηκνιη	—	μεδδουηη
plural	—	ουκρυσου	μεδδουηηου, ταγουκρυσου μεδδουηου
plural in compl.	—	ουκρι-	—
pl. emph. etc.	—	—	μεδδουηουε- ρε

(8) Greek dissyllables and polysyllables ending in α and Greek proper names with vowel endings: εϊουα, ιουαα, μαρια, μινια, ηρεα, ηντα, αλλαηλεια: αλεξανδρε: μαρεντι: φιλοζεντι.

nom. abs.	[μινια]	—
with encl.	μινια-ειου	
emph. voc., etc.	μινια, μινιαά	
in complex	εϊουα	—
with postpos.	μινια-ααλ	μαρεντιηη { φιλοζεντιηη φιλοζεντιηη- ελλαε
objective	μινιαρα	
genitive	μινιαη(α)	αλεξανδρεη μαρεντιηη φιλοζεντιηη

(9) Greek words in -ος: ανελος, ανιος, ανιοτολος, αριος, αρηχιμερος, διαβολος, ελλημιος, ιστορος, ιερος, ιουδαιος, βοεμος, λαμιος, μαριτρος, παραδεισος, παρομιος, εταγρος, χριστιανιος, and the proper names ηετρος, χριστιος.

nom. abs.	εταγροεια	χριστιοει	ελ. ηεουα
with encl.	εταγροει-λο	ηετροει-ου	
emph. voc., etc.	αρτοα	ηετροει (υοει)	ηεουαα (ηροει)

in complex	ἐταυροσεν (αρρ τοσι, etc. before σεν)	—	μεσσει
with postpos.	ἐταυροειλ-ας	χριστοει-ο	ισοσει-αλλ
objective	ἐταυροεκα	χριστοεκα	—
genitive	ἐταυροει. αυτελοεικα	χριστοει(α)	—
plural	αποστολοισεν, αποστολοεισεν	—	—
plural in compl.	αποστολοει-	—	—

(10) The declension of ιεραια μηχανα and καταυαε is uncertain. It is remarkable that the last is not treated as a proper name in καταυαει-αλιν.

Postpositions.

-ειλ, more emphatic -ειλλε, "to;" also compounded with -αλ in -αλ-ειλ "to" before a vowel, otherwise -αλ-ειλλε, -ια-ειλλε, -εια-ειλλε. -ααλ "with."

-ας, -αμ "upon."

-αου, -αμμ "from" of place, declined as if an adjective; also compounded with -λο, -λο-αμμ.

-ει-αε "not."

-ει-κμ (-λεικμ) "except" after negatives, with nouns and phrases.

-ια, -εια, -ια "in" after personal pronouns, proper names, place-names, nouns ending in α (all borrowed) and ρ; elsewhere -αλ; see also -ειλ, -τορσορ, -δορμ.

-μμ, -ιο, -ειμ, -ειο, -μμ, -μιο "in," "to," "from" as the last; elsewhere -λο, -λμ. See also -αμμ, -καλο, -ορμ, -ταρα, -τορσορ, -τδμ, -δμια -δορμ.

-καλμ "after," also compounded with -λο (λο-καλο) with nouns and phrases.

-ρομμο, -βομο "immediately after" also -μιο-ρομμο.

-αλ see -ια.

-λο, -λμ see -ιο, -μμ.

-λοσο, -λορο, -λοκμ, -λμκμ "through," "by means of."

-μω after genitive "like."

-ορμ "with," "through," of persons, also -μμ-ορμ.

- po see -lo "in."
- tapa in -lo-tapa "from," "out of" cf. also τοῦτο.
- taw with genitive "under."
- τοῦτο "before" in -la-toῦτο, -lo-toῦτο, -lo-tapa-toῦτο.
- tɔ, τιɔ, τɔ in -lo-tɔ, io-tɔ "in presence of," "with" a person.
- ɔma "through," "by," also -lo-ɔma, -io-ɔma.
- ɔw in -le-ɔw (for la-ɔw?), -lo-ɔw, -io-ɔw "by" "from" "out of."
- ɔwria with genitive "because of" "about."

Enclitics and conjunctions in general.

- aḥḥa, -anna (-cianna, -laanna) "for."
- ɛ "and" joins sentences.
- ɛ . . . -ɛ-keḏ "both . . . and" joins words and phrases, -keḏ being declined as a noun.
- ɛ-wo?
- en-ɛ . . . -en-ɛ joining words and phrases "neither . . . nor."
(-en-ɛ "not," see post-positions: en-ɛ-ciow is "and not".)
- en-kan . . . -en-kan "either . . . or" joins substantives in emphatic form, and participles(?) in emphatic form.
- en-ku (-leku) "except" after negative, with phrases: see also post-positions.
- cu "is(?)" perhaps a verb, at the end of interpretations of foreign words.
Cf. -cu.
- ciow see -ow.
- lo-kaḏo "after that" see post-positions.
- ke attached to vocative plural.
- keḏ-lo, keḏ-lu "according as."
- rouo, -rou, wo-rouo "immediately, after that."
- lo, -lu emphasizing particle, copula.
- uow "and:" cf. -ow.
- uon "when" "if."
- ow "and" (-ciow, -iow, -lou, -uow) -ow only after radical p, ḏ, v, -lou after ḏ of nominative, -ciow after vowels, -uow after genitive w
"and" joining words and phrases: it is not enclitic but precedes

the word or phrase to be added **φορέῃ οὐ τοῦρέῃ** "glory and power."

It can similarly join whole sentences.

ἡλὺς, ἡλὺςθα with genitive of verb "until."

-εω relative particle: the preceding word has the emphatic form. Cf. **εω**.

-εω . . . -εω probably the same word as the last, used in solemn and emphatic sentences; the first **-εω** is attached to an early word in the sentence (if this word is the subject it takes the emphatic form), the second final.

ταυῖ-λιν with genitive verb "when."

-εν with genitive verb "when(?)"

The Verb.

The verbal forms seem confused and are not very intelligible. There appear to be a present, a past and a future; final, imperative; infinitive; participle present and past, and an uninflected "conjunctive" form in **-α**, which puts a verb on the level of the verb which follows it.

With a plural object **δ** is inserted before the ending.

The passive is formed by the addition of **ταρ**, **ταρ** to the root; causatives by **υρ**, inchoatives (to become a thing) by **αφα**, consuetudinal by **κε** or **κερ**. Verbal roots can be attached to each other to form compounds. Negatives are formed by the addition of the negative verb **μεν**, and causatives periphrastically by adding the verbs **αεν** and **τυρ**.

For the present tense we seem to have the following examples: —

Present.

1st sing. **μεεμμε** χαίρω 101, 13 **αολλμε** θέλω 110, 7:

λο-εμε ἐρωτώ 107:

εῖν κρε εῖν ἐρχομαι 108, 3:

εῖσα ερεμ ἀγιάζω 109, 9 **εμεν μῖνεμ** οὐκ ἐρωτῶ 109, 1.

2nd pl. **μλλαλλακε** φαίνεσθαι 101, 6 **ροακε** ἔχετε var. ἔχετε 106, 6.

Past.

1st sing. Preserved in M. **-is**, **-s**, K. D. **-si**.

εερεε(εμ) 106, 8 **παλαρεε(-κα)** 107, 11.

With pl. obj. abs. **εερε-δ-εε** 108, 9 **τιδ-δ-εε** 107, 4

τιδδεε-η(α) 107, 9 **τιδ-δ-εε** οὐ . . . 108, 15.

- 2nd sing. Preserved in K. D. *-sum*, *-sun* (M. *-onam*).
 εἰρεε-κα 107, 12 οἰεεε καλλῶ 110, 6 cf. 110, 11 ἄεεε-κα
 110, 9-10 [τε]εε καλλῶ 106, 14.
 With pl. obj. ἄεε-δι-εε-εοῦα 107, 5, 15 ἄεε-διεεεα
 110, 7 cf. 108, 9 ἄεεδιεεά μμμμμμμμ 107, 8 τῖδεεεα μμμ-
 μμμμμμ 106, 14.
- 3rd sing. Preserved in K. *-sum*, D. *-sun* but F. M. *-on*.
 Lect. πᾶμμεεα, εἰρεεεα, ηεεεα, ἀρεεα; M. οἰμιοεεα,
 κεεεα, μμμρεεεα, μμμρεεεεα, οἰεεοῦρεεα, εἰεεα, εἰεεα,
 δατεεεα, οοκρεεα, βαλλεεα, εἰεεα(?), οἰεεα, ιερεῖεεα;
 K. παρτακεεα.
 With pl. obj. M. εἰεεεεεα, ἄεεεεεα.
- 1st pl. Preserved in M. *-us*, *-sū*, K. D. *-su*.
 εἰεε 113, 7: καεεεε 113, 7-8 seems to preserve the leng-
 thened form in *-ose*.¹
- (2nd pl. Preserved in K. D. *-su*, M. *-so-kom*; the simple *-so*, alone in
 question forms.²)
- 3rd pl. Preserved in *-sun* in all dialects.
 Lect. μεεε[ε]εεα, κεεα, εεερεεα, εεεεεα, εοεεεε
 111, 5; M. εεεεα, οοεεεα, τῖμμεεα, οἰμμεεα, οἰμιοε-
 εα, εοεερεεα, εοεε[ε]εεα; St. ἀεεεε(?) 33, 5-7,
 τοεερεεεε-κα, κεεεεεεε-κα, ἄεεεεε-κα.
 With pl. obj. St. ἀεεεεεεε-εοεεεα, ηεεεεεεε-εοεεα, ηεεε-
 εεεε-εοεεα, εεεεεεεεεε-κα.

Future.

The future is the Futurum I of LERSIUS which survives only in M while in K, D. the periphrastic future with prefixed *bu-* (M. *fū-*) has taken its place. LERSIUS' form A, *-al*, *-allam* etc. seems not to occur unless perhaps in 3rd pl. εοεεεεεα S. 11, 8-9. The form B is not uncommon.

¹ REINISCH p. 53, LERSIUS p. 87.

² REINISCH p. 74, LERSIUS p. 108.

³ pp. 91 et seqq. pointed out to me by SCHULTZ.

- 1st sing. $\alpha\epsilon\upsilon\kappa\iota-\epsilon\upsilon\pi-\mu\epsilon\nu\alpha\rho\epsilon-\lambda\omicron$ St. 6, 5 $\mu\epsilon\upsilon\mu\upsilon\iota\delta-\mu\epsilon\nu\alpha\rho\epsilon-\lambda\mu$ St. 15, 2
 $\kappa\epsilon\alpha\rho\epsilon$ St. 10, 4 $\mu\epsilon\upsilon\mu\iota\gamma\alpha\alpha\epsilon\rho\iota-\lambda\omicron$: $\mu\alpha\delta\epsilon\rho\iota$ St. 13, 10 $\kappa\epsilon\lceil\alpha\alpha-$
 $\delta\lceil\omicron\alpha\alpha\iota\lambda(?)$ St. 2, 3, $\chi\rho\iota\varsigma\tau\iota\alpha\mu\omicron\varsigma\alpha\epsilon\alpha\delta\iota\mu-\mu\epsilon$ (for $\alpha\iota\lambda-\mu\epsilon$): M. *-dil*
 $\omicron\tau\iota\mu\epsilon-\epsilon\upsilon\epsilon\upsilon$ M. 6, 9 $\delta\omicron\tau\epsilon$ M. 5, 14 $\omicron\tau\omicron\tau\alpha\rho\epsilon$ M. 6, 15.
- 2nd sing. $\mu\epsilon\upsilon\mu\iota\gamma\alpha\alpha\epsilon\upsilon-\mu\omicron$ St. 7, 6, 30, 7: M. *-dimum*.
 With pl. obj. $\tau\alpha\alpha\delta\alpha\alpha\epsilon\upsilon\kappa\alpha$ St. 7, 1.
- 3rd sing. $\epsilon\omicron\kappa\alpha\alpha\epsilon\upsilon\alpha$ 103, 3 $\kappa\epsilon\alpha\alpha-\delta\omicron\alpha\alpha\epsilon\upsilon-\mu\alpha$ St. 3, 3 $\kappa\epsilon\alpha\alpha-\delta\omicron\alpha\alpha\mu\alpha$
 St. 14, 3 $\kappa\epsilon\alpha\mu\alpha$ St. 7, 9 $\lambda\epsilon\omicron\tau-\omicron\tau\alpha\mu\alpha$ 11, 12 $\epsilon\omicron\tau\epsilon-\omicron\tau\alpha\mu\alpha$
 12, 13: M. *-din*: in question $\iota\epsilon-\upsilon\iota\lambda$ $\delta\iota\mu\alpha\mu$ M. 4, 15.
 With pl. obj. $\mu\epsilon\upsilon\mu\iota\gamma\iota\delta\alpha\alpha\epsilon\upsilon-\mu\alpha$ St. 4, 3 $\epsilon\alpha\lambda\iota\delta\omicron\tau\alpha\alpha\mu\alpha$
 St. 15, 8.
- (1st pl. M. *-dillu*.)
- 2nd pl. $\omicron\tau\lambda\epsilon$ $\omicron\tau\alpha\alpha\epsilon\rho\omicron\tau\lambda$ St. 29, 9 $\tau\omicron\tau\epsilon\epsilon\alpha$ $\epsilon\lambda\delta\alpha\alpha\epsilon\rho\omicron\tau$ St. 28, 11:
 M. *-dillo-kom*.
- 3rd pl. $\alpha\omicron\tau\alpha\mu\mu\alpha$ St. 12, 8 $\alpha\omicron\tau\alpha\mu\mu\alpha$ St. 13, 9 $\kappa\epsilon\alpha\alpha-\delta\omicron\alpha\alpha\mu\mu\alpha\mu\alpha$
 St. 14, 9: M. *-dimum*.

Final.

- 1st sing. —
- 2nd sing. —
- 3rd sing. $\kappa\iota\rho\iota\epsilon\lceil\kappa\omicron\upsilon\lceil\mu\omicron\alpha$ $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{P}L}H\text{\textit{\texttt{R}W}O\text{\textit{\texttt{H}I}}}} 100, 1, 108, 11$ $\epsilon\omicron\kappa\tau\epsilon\bar{\rho}\kappa\omicron\mu\mu\omicron\alpha$ $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{D}O-}} \text{\textit{\texttt{E}A}C\text{\textit{\texttt{H}}}}$ 106, 12 ... $\mu\omicron\alpha$ $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{G}I}N\text{\textit{\texttt{O}S}C\text{\textit{\texttt{H}}I}}$ 110, 5.
- 1st pl. $\alpha\omicron\tau\kappa\omicron\mu\omicron\alpha$ $\text{\textit{\texttt{P}RO}S\text{\textit{\texttt{K}Y}N\text{\textit{\texttt{H}S}AI}}$ "that we may worship" 113, 8 $\epsilon\tau-$
 $\kappa\omicron\mu\mu\omicron\alpha$ (sic) $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{A}P}O\text{\textit{\texttt{L}A}B\text{\textit{\texttt{W}M}EN}}$ 112, 12.
- 2nd pl. ... $\epsilon\upsilon\mu\omicron\alpha$ $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{G}E}N\text{\textit{\texttt{H}S}E}}$ 101, 4 $\kappa\omicron\upsilon-\kappa\omicron\alpha-\lambda\mu$ $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{E}X}H\text{\textit{\texttt{T}S}}$ 106, 6.
- 3rd pl. $\alpha\omicron\tau\kappa\kappa\omicron\mu\mu\omicron\alpha$ $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{O}S}IN}$ 108, 5, 109, 15, 110, 1 cf. 109, 10-11
 ... $\kappa\omicron\mu\mu\lceil\omicron\lceil\alpha$ $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{E}X}W\text{\textit{\texttt{S}IN}}$ 108, 14 $\epsilon\alpha\kappa\kappa\omicron\mu\mu\omicron\alpha$ $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{E}S}W\text{\textit{\texttt{R}S}IN}$ 110, 9
 $\alpha\omicron\tau\kappa\kappa\omicron\mu\omicron\alpha$ (sic) $\text{\textit{\texttt{I}NA}} \text{\textit{\texttt{O}S}I}$ 110, 4.

Imperative.

- 2nd sing. $\epsilon\omicron\kappa\omicron\tau\alpha\mu\epsilon\epsilon\mu$ $\text{\textit{\texttt{D}O}E\text{\textit{\texttt{A}C}ON}}$ 107, 1 $\epsilon\omicron\kappa\omicron\tau\epsilon\lceil\epsilon\mu$ $\text{\textit{\texttt{D}O}E\text{\textit{\texttt{A}C}ON}}$ 106, 11-12
 $\epsilon\tau\alpha\phi\iota\delta\epsilon\epsilon\mu$ $\text{\textit{\texttt{T}H}R\text{\textit{\texttt{H}C}ON}} \text{\textit{\texttt{A}Y}T\text{\textit{\texttt{O}Y}C}S}$ 108, 4 $\epsilon\upsilon\bar{\rho}\tau\epsilon\epsilon\mu$ M. 7, 1.

1st pl.(?) $\epsilon\epsilon\eta\lambda\mu\epsilon\mu$, $\alpha\sigma\gamma\alpha\mu\epsilon\mu$, $\sigma\eta\alpha\mu\epsilon\mu$.

2nd pl. $\alpha\gamma\epsilon\iota\delta\alpha\mu\alpha\epsilon\mu$ ΠΑΝΤΑ ΠΟΙΕΙΤΕ ΤΟΥ'ΑΛΛΙΨΑΝΑϷΕΜ ΘΑΡΣΕΙΤΕ 106, 7.

Participle.

Past $\eta\epsilon\sigma\theta\lambda$ ὁ ΛΑΛΗΣΑΣ 105, 6 $\eta\epsilon\epsilon$ ταβο'λ τὸ ΡΗΘΕΝ 100, 1 $\sigma\gamma\eta\mu\sigma\gamma$
ταβο'λ ὁ ΤΕΧΘΕΙΣ 113, 6.

Plural $\sigma\eta\tau\alpha\kappa\rho\alpha\sigma\gamma\epsilon\epsilon$ ω ΑΓΑΠΗΤΟΙ.

Present $\epsilon\iota\rho\bar{\lambda}$ ΔΥΝΑΜΕΝΟΝ;
 $\alpha\gamma\lambda\epsilon\lambda$ ὁ ΡΥΟΜΕΝΟΣ 104, 6.

Future $\kappa\sigma\gamma\epsilon[\epsilon\alpha\rho]\bar{\lambda}$ ὅς ΕΑΝ ΛΥΧΗ 103, 6.

There is a multitude of other forms in the texts.

Thus $\eta\epsilon\lambda\iota\rho\eta$ M. 14, 5 is 3rd sing. aor. agreeing with Mah. *toḡ-on* $\epsilon\sigma\kappa\alpha\delta\omicron\rho\omicron\gamma\alpha\eta-\eta\sigma\eta$ 3rd pl. past with temporal particle M. 7, 15. 9, 14. $\epsilon\tau\eta\iota\alpha$ the infinitive with post-position $\alpha\delta(?)$ a final form. M. 10, 3, 7 cf. 104, 7.

3rd sing. pres. $\sigma\gamma\eta\mu\sigma\gamma$ ταβο'λ' ΓΕΝΝΑΤΑΙ 113, 14 $\eta\epsilon\epsilon\tau\alpha\kappa\omicron\eta\alpha$ ΛΕΓΕΤΑΙ 111, 6
 $\epsilon\alpha\rho\tau\alpha[\kappa]\kappa\omicron\eta\alpha$ ΣΩΘΗΣΕΤΑΙ 104, 5.

3rd pl. pres. $\alpha\sigma\gamma\lambda\lambda\alpha\eta\alpha$ ΕΙΣΙ 108, 2 $\epsilon\eta\epsilon\rho\alpha\eta-\eta\sigma$ δογρια $\epsilon\tau\epsilon\sigma\sigma\epsilon\iota\sigma$ 107, 11

3rd sing. fut. $\kappa[\bar{\alpha}]\mu\alpha$ ΗΞΕΙ 104, 5-6.

final 2nd sing. with pl. obj. $\delta\epsilon\iota\delta\epsilon\alpha$ ἵΝΑ ΑΡΗΣ 109, 1 $\epsilon\gamma\alpha\phi\iota\delta\epsilon\epsilon\bar{\lambda}\lambda\epsilon\mu\eta\eta$ ΑΛΛΑ
ἵΝΑ ΤΗΡΗΣΗ 109, 2.

final 3rd sing. with pl. obj. $\delta\alpha\eta\delta\epsilon\iota\delta\epsilon\epsilon\alpha$ ἵΝΑ ΕΞΑΓΟΡΑΣΗ 112, 11.

interrogative 1st sing. $\alpha\sigma\lambda\lambda\eta\mu\alpha\bar{\iota}$, $\alpha\eta\eta\eta-\alpha\bar{\alpha}\eta\eta\alpha\bar{\iota}$.

Index I.

In the comparisons with the modern words M. = Mahass, K. = Kenis, D. = Dongalawi, see L. REINISCH, *Die Nubasprache*, Wien 1879, R. LEPSIUS, *Nubische Grammatik*, Berlin 1880, H. AMQVIST, *Nubische Studien im Sudan*, herausgegeben von K. V. ZETTERSTEEN, Uppsala 1911.

In the quotations from the texts M. = Menas (see pp. 7-10), K. = Canon-text (see pp. 16-19), L. = Lectionary (see pp. 25-41), St. = *εὐαγγέλιον*-text (see pp. 42-47), Sale = contract (see p. 54), fr. = fragments (see pp. 55-56), gr. = graffiti (see pp. 57-68).

Except for some very common words the enumeration of instances from the important texts is as complete as possible; the less intelligible fragments and graffiti are only partly indexed.

ἀλλά. "for," see ἀννα.

αἰ. "sit," "be wedded." M. *age* "sit." γαρ-ου αἰρα ἀνενδε οὐκιναρα μεννα-λιν M. 1, 9
αἰα ἱκκην non K. 25, 8; v. αἰ.

αἰ. "month" M. *ag*, *agil*. αἰ αἰᾶ gr. 2, 5.

αἰαρ. causative (?) οφθα[-]δε ἡἡᾶ-δε μεννα εἰνα ἀρογ ἀραρεν-ποδογ St. 18, 5 ἀρογ
ἀραραμ St. 29, 4; cf. παρι.

ἁγγελος. γαν ἁγγελοςον εἰεἰλ-ορο K. 21, 15 εἰαῖ ἁγγελοςῶ ὁ ἄγγελος κυρίου L.
100, 7 ἁγγελοςρινονα ὀρνεε-λο St. 24, 2.

ἁιος. αἰοεῖ ἀμιννα M. 10, 12.

αἰονι. "sailor" cf. K. D. *kub* "ship." αἰονι-εἰᾶε M. 4, 9 ἡαο αἰοννα M. 4, 11;
v. the variant αἰοννι used in the subsequent instances.

αἰορ. "forget" M. *agōire*, *agōre*. κομινονε αἰορα M. 8, 3 αἰορεερα "which thou didst
forget" M. 8, 11.

αἰα. (?) "evil." (?) αἰαεῖε [ἡ]δρανε-λο με[μ]ηᾶμεν St. 30, 6.

αἰαρι. (?) "blessed." (?) εἰαροσον εοκκο αἰαῖ-ρεᾶ-δε-μεννα St. 1, 9 γαν εἰαροσον
αἰαρι-ρε[λ] St. 2, 5 εἰαροεῖ (sic) α[-]φῖ-ρενα St. 32, 7 εἰαριον εἰσον αἰαῖ-
ρεᾶ-δαᾶ St. 31, 3 εἰαροεῖ αἰαῖ-ρερα-λο St. 27, 7.

αἰ. αἰ. "heart" M. *ai*, *ail* "heart." ε[η]-αἰλσονᾶ-λα-εἰᾶ εἰς τὰς καρδιας ὧμων L. 112, 14
ον αἰλσον-να St. 4, 8 ον (sic) αἰλσονρα St. 28, 1 αἰλσονέ-εῖ St. 4, 10 sing.
γαν αἰᾶ-λα M. 2, 3. K. 20, 3. 27, 9 γαν αἰᾶ-λο K. 21, 5. 13 γαν-αἰᾶ-ονατιο-λο
St. 12, 4. 13, 3 εἰνα αἰᾶ-δε K. 25, 11 γαν αἰᾶ-ραλο K. 33, 2; cf. γον-αἰ and αἰ.

αἰρι. "insult" M. *aire* "insult" (LEPSIUS). ἡἡλον ταρια αἰοῖρα αἰρα-λο K. 29, 12.
αἰτια. (?) εἰδε αἰτια-κατα μι M. 6, 12.

αἰ. (?) "dispute." (?) εογρινεῖᾶ-δε αἰ-ρανεᾶ-δε-ρεᾶ μοριᾶ[-λο?] χωρις πογγεσμων καὶ
διαλογισμων L. 101, 1-2.

- ἀντων, "dates" M. *fonti* D. *bunti* K. *botti*. — ἐννε Ostr. IZ. 35. 108.
- ἀπο, cf. M. *abo* "my father" REINISCH § 150. LEISHA p. 505. ἀπο-να ταρων ἀεαυονε St. 29. 11; cf. ναπο.
- ἀπορευ, "sailor," ἀπουῶ περα M. 4. 16 ἀπουῶ μαφῶ-λου M. 10. 13; v. the variant ἀουου used in the earlier instances.
- ἀποστολος, — ἀποστολουνῶ St. 3. 6 ἀποστολουνονα ἀναδδανε-λο St. 21. 10 — ΑΠΟΣΤΟΛΩΝ ΚΑΤΑΓΓΕΛΜΑ! — και ἀποστολουνι ἔσενονι St. 1. 11.
- ἀποστολου, — ΑΠΟΣΤΟΛΙΚΟΝ, ΑΠΟΣΤΟΛΙΚΗ "epistle," ἀποστολουῶ-δε ενανυῶ-δερεῶνα K. 29. 4 (cf. ἀπο³ L. 100. 13, 105. 1, 112. 7.)
- απι, cf. M. *ap* "catch," "snatch" (ΑΙΜΩΝΙΣΙ), απισει gr. 2. 2 — ταββα απι μεναῶ . . . gr. 10. 8.
- απινα, ἀέεα, "for," . . . [α-απινα ἀεαααααααα] . . . σκηνη γαρ κατεσκευάσθη η πρώτη L. 111. 3 — ἀλληλουναι-απινα οἶναο μαριναο εἶη K. 29. 13 — πεῶ-απινα αποεαα μημηανονῶ-λουο εια αποεαεῖ K. 30. 6 — πεῶ-απινα τῶῶῶ ουνκαααα K. 30. 8 — εἰηῶῶῶ-απινα . . . κοῶαααεῖ K. 30. 10 — εἰη ἀέεα τῶῶῶ-ορι ειαααα-εἰη K. 31. 13.
- αρ, "take" K. D. *are* "take" (cf. M. *arre, erre* "bring"), — παροενοεα τα/αῶῶ εἰη-αριεα ΠΑΡΕΛΑΒΕΝ ΜΑΡΙΑΜ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ L. 100. 9 — και ἀῶῶ-λα μαη αριεα M. 2. 4 — ταααε . . . και μεαδουονῶ-δερεεα πε-αριεα M. 15. 15 — τεεα με-ακονηοῶ M. 15. 10; cf. αρр.
- αρι, cf. K. D. *ark* "throw," εονηῖ εἰη αρια-λο — ΜΕΓΑΛΟΠΡΕΠΕΙΑ! St. 21. 9; cf. μαααρι?
- αρι, αριεερε ααεῶῶ-λο δοαρεα-λο K. 28. 14.
- αρον, cf. K. D. *aru* subst. "rain," — κοδρρινονα αρον-εῖα-λο St. 23. 2 — τομηαααοῶ νοηα αρον-εῖα-λο St. 23. 4 — και αοῶῶῶ-δε εἰηῶῶῶ-λαη αρον οαααη St. 11. 12 — κοεῖη ηριῶῶ αροααα St. 16. 11 — ειαα αρον αναρεααοδου St. 18. 5 — οη κεαῶῶ αρον ἀαααα St. 29. 3.
- αρр, "bring" M. *arre, erre* "bring," — εἰηονονα-λο μαηεεε-λα μεη-αοηη-αρрῶῶ M. 6. 5 — αἰη αααρрῶῶ M. 6. 12 — ταα αῶῶ ηον-αρрεα M. 9. 7 — ηαα αρрῶῶαα M. 11. 2; see αρ.
- αριος, "bread" (of Sacrament), — αριοα διηαα K. 19. 11 — αριοι οαερον K. 31. 11.
- αρφ, αρφα[-]ε οαηερα-λο St. 21. 5.
- αρχιερεος ἈΡΧΙΕΡΕΥΣ), — αρχιερεοεαα ΓΕΝΗΘΗΝΑΙ ΑΡΧΙΕΡΕΑ L. 105. 5 — αρ[χ]ιερεοεαα οαααα ΠΡΟΑΓΟΡΕΥΘΕΙΣ . . . ΑΡΧΙΕΡΕΥΣ 106. 1-2 — αρχιερεοεαα μημηανονῶ[-]α]ε ΠΑΝΤΑΣ ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ ΚΑΙ 113. 12.
- αε, "daughter" M. *as*, — εαα-εααε αεα-εααε M. 1. 10 — εααα αεα M. 15. 2
- αει, cf. K. D. *essi, assi* "water," M. *ase* verb "measure," — αεῖ ηοῶ M. 7. 11 — αουη αεῖ τοηα M. 8. 10.
- αερον, "bread," — αοεη Ostr. IZ. 35. 108.
- αεα, cf. D. *assa* "progeny" (REINISCH Wb.), M. *assar* "child," "little," — αουα ταρων-αεααονε St. 29. 11.
- αηα, cf. M. *dumire* "to light," — αῶῶ[-]ροε[-]αῶῶ αε[-]αῶ[-] εἰη . . . μεηερα[λο] ΟΥΔΕ ΚΑΙΟΥΣΙ ΛΥΧΝΟΝ L. 102. 6.
- αοααα, St. 34. 3.
- αα, αου, "do," "make," "spend" (of time), "perform;" passive "become," "happen," — M. K. D. *are*, — κεῶῶῶ αῶῶ ΕΠΟΙΗΣΕΝ ΩΣ L. 100. 8 — [οαε]ηον ααεααααα ΠΑΝΤΑ ΠΡΟΕΙΕ 101. 1 — διηῶῶ[α]ηα ααααεραα ααααα εωα αη ΠΑΝΤΑ ΓΕΝΗΤΑΙ 103. 5 — εοαα

ⲕⲟⲣⲁ . . . ⲙⲓⲛⲁⲛⲁ ⲁⲛⲉⲁ-ⲗⲁⲛ M. 1, 3. ⲛⲓⲉⲕⲁⲣⲟⲩⲉⲥⲓ ⲛⲓⲛⲁⲛⲁ . . . ⲁⲛⲉⲁⲣⲟⲩⲁ M. 2, 16. ⲟⲩⲕⲟⲩⲣ ⲁⲓⲉⲗ' ⲁⲩⲧⲁⲕⲟⲛ-ⲛⲟⲛ M. 3, 9. ⲟⲩⲩⲧⲉ ⲁⲛⲁ M. 5, 5. ⲙⲓⲛ ⲁⲛⲁⲣⲓⲛⲁ M. 6, 2. ⲙⲓⲛⲁ ⲉⲁⲁⲁⲗ ⲁⲛⲁⲣⲣⲉ M. 11, 12. ⲉⲁⲛⲉⲕ ⲁⲛⲉⲥⲓⲗⲟⲩⲟⲩⲛ M. 11, 8. ⲧⲗⲗⲗ (sic) ⲧⲁⲉⲥⲗ-ⲁⲟ ⲁⲛⲟⲩⲗⲟⲩⲗ K. 22, 6. ⲧⲗⲗⲗ ⲧⲁⲉⲥⲗ-ⲁⲟ ⲁⲛⲟⲩⲩⲟⲩⲧⲁ ⲕⲟⲩⲣⲣⲁⲛ-ⲗⲟ ⲁⲛⲟⲩⲩⲁⲥ ⲛⲁⲥⲛ K. 22, 11. ⲙⲓ ⲁⲩⲧⲁⲛⲁⲣⲁⲗ K. 27, 6. ⲧⲗⲗⲟⲩ ⲧⲁⲕⲁ ⲁⲩⲟⲗⲁⲕⲁ ⲁⲥⲓⲣⲁ-ⲗⲟ K. 29, 11. ⲁⲩⲧⲁⲕⲟⲛ K. 33, 11. ⲁⲩⲧⲁⲕⲟⲛⲁ ⲟⲩⲕⲣⲓⲟⲩⲗⲟ ⲁⲩⲉⲗⲗⲟ St. 2, 10. ⲉⲓⲁ ⲙⲓⲛⲓⲛⲁⲛⲁⲣⲟⲩⲉⲥⲓ ⲓⲟⲩⲩⲁⲓⲟⲥ . . . ⲣⲟⲩⲛⲁ ⲁⲓⲉⲗⲗⲉ ⲁⲛⲉⲓⲉⲁⲛⲣⲟⲩⲛⲁ St. 8, 9. ⲙⲓ[.]ⲗⲁⲕ ⲁⲛⲟⲩ[ⲥ]ⲁⲛ ⲟⲩⲕⲟⲩⲣ[ⲣ]ⲟ ⲁⲛⲟⲩⲥⲁⲛ St. 33, 5—7.

ⲁⲩ. "in," "be in" (?) cf. M. F. *awo, awo* "inside," "into" K. *awer* "inside." ⲛⲁⲥⲛⲁ-ⲁⲩ-ⲗⲁ ⲉⲛ ⲙⲉⲥⲱ L. 101, 5. ⲧⲁⲣⲓ[.] ⲁⲛⲁ ⲩⲁ[.] ⲉⲛ ⲛⲓ 111, 13.

ⲁⲩⲉⲧ. "boat," ⲁⲩⲉⲧ ⲉⲗⲁ M. 4, 2; see variant ⲗⲟⲩ.

ⲁⲩⲉⲣ. "wing" M. K. D. *aur*. ⲧⲁⲛ ⲁⲩⲉⲣ ⲟⲩⲗⲗⲟ M. 12, 10.

ⲁⲩⲉⲣⲓ. ⲁⲣⲓⲣⲁⲥⲟⲩⲛ ⲁⲩⲉⲣⲓ, [ⲉ]ⲗⲁ ⲩⲁⲥⲟⲩⲛ St. 28, 5. ⲁⲩⲉⲣⲓⲕⲟⲛ ⲉⲛⲁⲙⲓ St. 28, 7.

ⲁⲩⲗ, ⲁⲩⲟⲩⲗ. "save," ⲁⲩⲗⲉⲗ ⲟ ρϋόμενος L. 104, 6. ⲩⲁⲓⲣⲓⲛⲓ ⲧⲁⲓ[ⲉ]ⲗⲁ ⲁⲩⲟⲩⲗ ⲟⲥⲓ ⲉⲓⲣⲗ ⲛⲓⲗⲗⲉ ⲡⲣⲟⲥ ⲧⲟⲛ δύνανμενον ὥζειν αὐτόν ἐκ θανάτου 105, 13. ⲁⲩⲗⲁ ⲁⲩⲗⲟⲥⲥ M. 11, 8. ⲧⲉⲕⲕⲁ ⲁⲩⲗⲟⲥⲓⲁ] St. 15, 8. ⲁⲛ ⲙⲁⲕⲧⲟⲛ δⲙⲗⲗ-ⲗⲁⲛ ⲁⲩⲗⲟⲥⲥⲛⲁ ⲁⲩⲗⲁ ἐκ παρῶν τῶν βαλόντων μοι ἐρύκατό με gr. 2, 9.

ⲁⲩⲟⲩ, see ⲁⲩ.

ⲁⲣⲉ. "life" M. *ai*. ⲧⲁⲛ ⲁⲣⲉⲛ ⲟⲩⲩⲣⲁ ⲙⲓⲛⲓⲛⲁⲛⲁ M. 16, 4. [ⲁ]ⲣⲉⲛ ⲉⲙ[.]ⲉⲣⲟⲩⲕⲟⲛ St. 36, 6. ⲁⲩⲛⲁ ⲁⲣⲉⲛ ⲟⲩⲕⲟⲩⲣ-ⲣⲓⲛ gr. 4, 2.

ⲁⲣⲓ. "live" M. *ai*. ⲩⲁⲓⲗⲟⲩⲟⲩⲗⲁⲥ ⲁⲣⲗⲟⲩⲟⲩⲗⲁⲥ-ⲛⲉⲗⲁⲕⲁ St. 4, 1. cf. ⲧⲗⲗⲟⲩ ⲁⲣⲓ ⲉⲓ-ⲗⲁ K. 33, 6. ⲁⲣⲓ ⲩⲁⲥⲟⲩⲛ St. 28, 4. ⲧⲁⲣⲟⲩ ⲁⲣⲓⲛ-ⲛⲟⲩⲩⲛ K. 31, 8. ⲩⲁⲟⲩⲣⲁⲛ ⲁⲣⲣⲁⲉⲁ M. 12, 4.

ⲁⲣⲉⲓ. "life;" also "Saviour." (?) ⲉⲗⲁ ⲁⲣⲉⲓⲛ ⲣⲟⲗⲉⲁ ⲗⲟⲩⲟⲛ ζῶης ἐπέχοντες L. 101, 8. ⲁⲣⲉⲓ ⲉⲗⲗⲉⲛ [ⲉ]ⲗⲗⲁⲗⲗⲉⲛⲛⲁ ζῶην αἰώνιον 106, 15. ⲁⲣⲉⲓ-ⲉⲗⲗⲉⲛ ⲕⲉⲧⲁⲗⲗⲉⲛⲛⲁ St. 14, 10; of Christ ⲁⲣⲉⲓⲗ-ⲗⲟⲛ St. 5, 7, 8, 1. ⲁⲣⲉⲓⲛⲁ K. 30, 11. ⲁⲣⲉⲓ ⲛⲁⲛⲁ ⲙⲉⲧⲁⲗⲗⲁⲕⲁ gr. 4, 5. also ⲁⲣⲉⲓⲛ ⲕⲟⲩⲣⲣⲁ-ⲗⲟ K. 20, 9. ⲁⲣⲉⲓⲛ ⲉⲛⲉⲣⲣⲁ St. 16, 13.

ⲛⲁⲁⲩ-, v. ⲛⲁⲣ.

ⲛⲁⲩ. "flesh," "body." ⲧⲁⲛ ⲛⲁⲩⲛⲁ τῆς σαρκὸς αὐτοῦ L. 105, 11. ⲛⲁⲩⲁ ⲙⲓⲛⲓⲛⲁⲛⲁ ⲡⲁⲛⲟⲥ σαρκὸς 106, 13. ⲛⲁⲩⲗⲟ St. 27, 9. also ⲛⲁⲩⲛ ⲙⲁⲩⲛⲩⲁⲥ K. 32, 14.

ⲛⲁⲗⲗ. "open" M. *gal*. ⲁⲛⲟⲩⲉⲥⲓ ⲙⲁⲣⲗⲗ-ⲗⲟⲛ ⲛⲁⲗⲗⲁⲛⲁⲕⲟⲛ M. 10, 14. ⲙⲁⲩⲁⲕⲁ ⲛⲁⲗⲗⲁⲛⲁ M. 13, 1. ⲛⲉⲧⲉⲣⲗ ⲛⲁⲗⲗⲁⲛⲁⲙⲓ K. 28, 6, 13. [ⲩ]ⲟⲩⲙⲉⲕⲕⲟⲛ ⲛⲁⲗⲗⲁ ⲛⲉⲩⲁⲙⲉ ⲁⲗⲗⲉⲥⲓ ⲛⲁⲗⲗⲁ ⲛⲉⲣⲉⲥⲓ St. 39, 8-10.

ⲛⲁⲣ. (ⲛⲁⲩ, ⲛⲁⲁⲩ before ⲩ) "side," "bank," "harbour." M. D. *gar* "bank" of river. Φιλόζευτῳ ⲛⲁⲁⲩ-ⲩⲁⲛ M. 8, 2. ⲩⲁⲛⲓⲛ ⲛⲁⲩ-ⲩⲁⲛ M. 9, 15. ⲛⲁⲣ-ⲕⲉⲙⲉⲥⲟⲩⲛ ⲓⲟⲩⲩⲉⲛⲁ-ⲗⲟ St. 24, 8. οἰκουμένης Ἀφραεία; cf. ⲉⲁⲣ.

ⲛⲁⲣ. causative; ⲉⲓⲁⲣⲗ ⲛⲁⲣⲛⲁ-ⲗⲟ St. 2, 1. ⲟⲩⲛⲁ ⲉⲓⲁⲣⲗ ⲛⲁⲩⲩⲁⲩⲉⲛⲁ St. 7, 1; see ⲁⲩⲁⲣ, ⲛⲁⲣ.

ⲛⲁⲥⲓ. "midst" F. M. *gasko* "in the midst." ⲛⲁⲥⲓⲛⲁ-ⲁⲩ-ⲗⲁ ⲉⲛ ⲙⲉⲥⲱ L. 101, 5.

ⲛⲁⲩ. "read" (?) ⲙⲁⲩⲩⲗⲗ ⲛⲁⲩⲛⲁ K. 20, 14. ⲉⲛⲓⲣⲟⲗ δⲙⲗⲗⲁⲛ ⲛⲁⲩⲗ St. 32, 2. ⲛⲁⲩⲛⲟⲗ ⲛⲉⲛ δⲙⲗⲗⲟⲩ ⲛⲟⲩⲣⲁⲛⲓ ⲛⲁⲩⲛⲟ ⲩⲟⲩⲛⲁⲥⲓ St. 33, 8-10.

ⲛⲁⲥⲉⲣⲉ. ⲁⲗⲗⲉⲥⲓ ⲛⲁⲥⲉⲣⲉ ⲙⲉⲛⲉⲛⲛⲟ K. 26, 8; cf. ⲛⲁⲛ.

ⲛⲉⲗ "red," "purple" M. K. D. *gel*. ⲟⲩⲉⲕⲕⲉ ⲛⲉⲗⲓ ⲛⲉⲧⲛⲁ St. 9, 9.

ⲛⲉⲙ. "year" M. *gem* K. D. *gen* "year." ⲛⲉⲙⲟⲩ ⲛⲉⲧⲩⲁⲗⲗⲟ K. 32, 17. The more correct form seems to be ⲉⲛⲁ q. v. on the same page.

ven. cf. M. K. D. *gene* "be" M. *gen* "better," "good." ven nu ket K. 26, 5 ven nu reeo K. 26, 8 $\eta\alpha\theta\omicron\nu$ venen ke $\bar{\alpha}$ -ze St. 31, 1 $\nu\alpha\delta\bar{\iota}\kappa\omicron\lambda$ ven St. 33, 8 $\mu\epsilon\tau\alpha\nu\omicron\nu\alpha$ venz $\epsilon\alpha\tau\alpha$ - $\lambda\omicron$ St. 23, 7 — $\alpha\pi\omicron\rho\omega\bar{\nu}$ $\epsilon\upsilon\pi\omicron\rho\iota\alpha$? cf. $\nu\epsilon\nu\epsilon\iota$ ven $\kappa\rho\iota\theta\omicron\nu$ ken gr. 16, 2.

vennu. cf. M. *gengid* "peace." $\nu\epsilon\nu\iota\tau\alpha\nu\omicron\nu\epsilon$ -em K. 20, 14 $\nu\epsilon\nu\kappa\rho\iota\theta\omicron\nu$ ken gr. 16, 2.

vecei.(?) $\alpha\iota$ eis vecei gr. 4, 1.

v $\bar{\alpha}$, v $\bar{\alpha}\bar{\alpha}\epsilon$, $\lambda\alpha$ -v $\bar{\alpha}$, $\lambda\alpha$ -v $\bar{\alpha}\bar{\alpha}\epsilon$. "unto," "to," of motion speech, etc. and purpose(?) M. 14, 1 see (4) below; apparently M. *kin*, *kn $\bar{\iota}$* , K. D. *gir*, *kir* "to" of motion M. *lā-kin* (especially of sending letters, etc. to a person) and *lā-kinn*.

(1) v $\bar{\alpha}$: $\alpha\iota$ -v $\bar{\alpha}$ $\eta\tau\epsilon\nu\epsilon\iota\tau\alpha$ $\pi\iota\sigma\tau\epsilon\iota$ cōntōn $\epsilon\iota\varsigma$ $\epsilon\mu\acute{\epsilon}$ 109, 12 $\delta\omicron\nu\bar{\alpha}$ $\phi\iota\lambda\omicron\zeta\epsilon\nu\eta\nu$ -v $\bar{\alpha}$ $\delta\omicron\varsigma\alpha\tau\alpha$ M. 4, 7 $\acute{\iota}\nu\bar{\alpha}$ $\delta\iota\nu\bar{\alpha}$ M. 4, 15 $\tau\alpha\nu$ $\alpha\iota$ -v $\bar{\alpha}$ $\tau\omicron\nu$ - $\alpha\rho\epsilon\epsilon\nu$ M. 9, 7.

(2) v $\bar{\alpha}\bar{\alpha}\epsilon$: [$\chi\rho\iota\varsigma$] $\theta\epsilon\sigma\tau\iota$ $\theta\upsilon$ [$\kappa\omicron\sigma\rho$]v $\bar{\alpha}\bar{\alpha}\epsilon$ $\epsilon\iota\varsigma$ $\eta\mu\epsilon\rho\alpha\nu$ $\chi\rho\iota\sigma\tau\omicron$? L. 101, 8-9 $\tau\epsilon\rho\alpha\bar{\iota}\bar{\iota}\bar{\iota}$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\delta\omicron\nu\bar{\alpha}\bar{\alpha}$ ϵ [$\alpha\rho$] $\delta\epsilon\nu$ $\theta\tau\iota$ ($\pi\acute{\omega}\rho\omega\varsigma$. . .) $\tau\bar{\omega}$ $\iota\varsigma\rho\alpha\eta\lambda$ $\gamma\acute{\epsilon}\gamma\omicron\nu\epsilon\nu$ 104, 1 $\tau\alpha\rho$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\nu\epsilon\sigma\omicron\lambda$ $\omicron$ $\lambda\alpha\lambda\eta\varsigma\alpha\varsigma$ $\pi\rho\acute{\omicron}\varsigma$ $\alpha\gamma\tau\omicron\nu$ 105, 6 $\epsilon\iota\rho$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ ($\pi\rho\omicron\varsigma\epsilon\nu\acute{\epsilon}\gamma\kappa\alpha\varsigma$) $\pi\rho\acute{\omicron}\varsigma$ $\tau\omicron\nu$ $\delta\upsilon\nu\alpha\mu\epsilon\nu\omicron\nu$ 105, 13 $\theta\upsilon$ [δ]v $\bar{\alpha}\bar{\alpha}\epsilon$ $\lambda\epsilon\lambda\alpha\lambda\eta\kappa\alpha$ $\bar{\iota}$ $\bar{\mu}\iota\nu$ 106, 4 $\xi\alpha\rho\mu\acute{\alpha}\nu\bar{\alpha}\bar{\alpha}\epsilon$ $\epsilon\pi\acute{\iota}\alpha\rho\alpha\varsigma$ $\tau\omicron\upsilon\varsigma$ $\theta\epsilon\theta\alpha\lambda\mu\omicron\upsilon\varsigma$ $\epsilon\iota\varsigma$ $\tau\omicron\nu$ $\omicron\upsilon\rho\alpha\nu\omicron\nu$ 106, 10 $\iota\epsilon\iota$ - δ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\pi\rho\acute{\omicron}\varsigma$ $\varsigma\epsilon$ $\epsilon\rho\chi\omicron\mu\alpha\iota$ 108, 3 $\epsilon\bar{\rho}$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\pi\rho\acute{\omicron}\varsigma$ $\varsigma\epsilon$ $\epsilon\rho\chi\omicron\mu\alpha\iota$ 108, 12 $\nu\epsilon\epsilon\epsilon\nu\alpha$ $\epsilon\tau\bar{\iota}\bar{\alpha}$ $\alpha\nu\omicron\nu\eta$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ M. 4, 10.

(3) $\lambda\alpha$ -v $\bar{\alpha}$ (before a word): $\kappa\epsilon\epsilon\epsilon$. . . $\epsilon\omicron\nu\delta\bar{\alpha}$ - $\lambda\alpha\nu\bar{\alpha}$ $\epsilon\pi\epsilon\nu\bar{\iota}\alpha$ M. 4, 5 $\kappa\omicron\varsigma\omicron\nu\omicron$ - $\lambda\alpha\nu\bar{\alpha}$ $\epsilon\nu\rho$. . . $\acute{\alpha}\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\epsilon\iota\nu$ $\epsilon\iota\varsigma$ $\tau\omicron\nu$ $\kappa\omicron\varsigma\omicron\nu\omicron$ L. 109, 7, 8 $\acute{\alpha}\epsilon\iota\lambda\nu\omicron\sigma\bar{\alpha}$ - $\lambda\alpha\nu\bar{\alpha}$ $\epsilon\nu$ [$\bar{\rho}\epsilon\nu\alpha$] $\epsilon\bar{\xi}\alpha\pi\acute{\iota}\sigma\tau\epsilon\iota\lambda\epsilon\nu$. . . $\epsilon\iota\varsigma$ $\tau\alpha\varsigma$ $\kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma$ 112, 14.

(4) $\lambda\alpha$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ (before a consonant): $\omicron\nu\epsilon\rho\bar{\alpha}\bar{\alpha}$ - $\lambda\alpha\nu\bar{\alpha}\bar{\alpha}\epsilon$ $\nu\bar{\iota}\rho\iota\tau\epsilon\nu\alpha$ M. 8, 5 $\epsilon\alpha\nu\epsilon\varsigma$ $\nu\omicron\nu\eta$ $\tau\omicron\nu$ - $\delta\epsilon\rho$ - $\rho\alpha\nu\bar{\alpha}\bar{\alpha}\epsilon$ M. 14, 1 $\alpha\iota\bar{\alpha}$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\nu\epsilon\epsilon$, St. 9, 1 $\tau\alpha\rho$ - $\iota\bar{\alpha}$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\mu\iota\tau\epsilon\nu\bar{\alpha}$, St. 13, 4. $\nu\eta\delta\alpha\tau\epsilon$, M. *gindē* "thorn." $\nu\bar{\iota}\delta\alpha\tau\epsilon\nu$ $\tau\rho\alpha\tau\alpha$ St. 9, 4.

$\nu\eta\nu\omicron$, $\nu\eta\nu\bar{\alpha}$ - $\lambda\alpha$ Sale 10.

$\nu\eta\rho$, causative M. *-kir*? [ϵ] $\delta\alpha\rho\bar{\iota}\bar{\alpha}$ - $\nu\eta\rho$ $\mu\epsilon\nu\eta\alpha$ - $\lambda\eta$ $\omicron\gamma\kappa$ $\epsilon\gamma\iota\nu\omega\varsigma\kappa\epsilon\nu$ $\alpha\upsilon\tau\eta\nu$ L. 100, 10 $\nu\eta$ - $\nu\eta\rho$ - $\tau\alpha\kappa\kappa\alpha$ $\omicron\upsilon$ $\delta\upsilon\nu\alpha\tau\alpha\iota$ $\pi\omicron\lambda\iota\varsigma$ $\kappa\rho\upsilon\nu\eta\nu\alpha\iota$ 102, 6 $\delta\epsilon\nu\eta$ - $\nu\bar{\rho}$ $\mu\iota\epsilon\epsilon\epsilon$ - $\lambda\omicron$ St. 6, 3 id. $\mu\epsilon\nu\alpha\rho\bar{\epsilon}$ - $\lambda\omicron$ 6, 5 $\epsilon\nu\eta\alpha$ $\bar{\nu}\bar{\rho}$ - $\tau\bar{\alpha}\epsilon\iota\kappa\alpha\nu\epsilon$ - $\lambda\omicron$ K. 25, 5 [$\delta\epsilon\nu\bar{\eta}$] $\nu\epsilon\pi$ - $\tau\alpha\kappa\alpha\nu\epsilon$ K. 33, 1 $\eta\alpha\delta\iota$ - $\nu\bar{\delta}\alpha\nu\alpha$ K. 33, 4; see $\nu\alpha\rho$.

$\nu\eta\tau$, $\nu\omicron\nu\tau$ (?) $\omicron\gamma\epsilon\rho\alpha\nu$ $\nu\bar{\iota}\tau\alpha$ K. 25, 1 $\bar{\iota}\omicron\nu\delta\alpha\iota\omicron\epsilon\rho\epsilon\nu\bar{\nu}\bar{\alpha}$ - $\delta\epsilon$ $\omicron\gamma\epsilon\rho\alpha\nu\eta\nu\omicron$ - $\lambda\omicron$ $\alpha\bar{\iota}\bar{\iota}\bar{\alpha}$ $\eta\bar{\alpha}\bar{\lambda}\bar{\alpha}$ - $\delta\omicron$ $\nu\omicron\nu\tau\epsilon\iota\kappa\alpha\nu\alpha$ K. 31, 1 $\delta\epsilon\nu\bar{\eta}$ $\nu\epsilon\pi\tau\alpha\kappa\alpha\nu\epsilon$ K. 33, 1 $\kappa\eta\rho\alpha$ $\nu\bar{\iota}\tau\alpha$ $\mu\iota\epsilon\nu$ gr. 4, 3; see the last.

$\nu\eta\bar{\rho}$, "repeat," "return." $\nu\eta$ [$\bar{\rho}$] $\nu\epsilon\nu$ [δ] $\tau\bar{\alpha}\bar{\lambda}\lambda\eta\mu\epsilon\rho\kappa\alpha\nu\epsilon\nu\alpha$ $\kappa\alpha\iota$ $\acute{\alpha}\pi\omicron\sigma\tau\rho\acute{\epsilon}\nu\epsilon\iota$ $\alpha\varsigma\epsilon\nu\epsilon\iota\alpha\varsigma$ L. 104, 6-7 $\acute{\epsilon}\lambda\epsilon\nu$ - $\nu\eta\nu$ $\nu\eta\bar{\rho}$ [. . .] $\epsilon\pi\bar{\alpha}\nu$ $\delta\acute{\epsilon}$ $\epsilon\upsilon\rho\eta\tau\epsilon$ $\acute{\alpha}\pi\alpha\gamma\gamma\epsilon\iota\lambda\alpha\tau\acute{\epsilon}$ $\mu\omicron\iota$ 114, 8 $\epsilon\bar{\nu}$ $\epsilon\omicron\omicron\nu$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\nu\eta\bar{\rho}\epsilon\epsilon\nu$ M. 7, 2 $\tau\alpha\nu$ $\epsilon\omicron\omicron\nu$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\nu\eta\bar{\rho}\eta\epsilon\nu\alpha$ M. 7, 7 $\omicron\gamma\epsilon\rho\bar{\alpha}\bar{\alpha}$ - $\lambda\alpha\nu\bar{\alpha}\bar{\alpha}\epsilon$ $\nu\eta\bar{\rho}\tau\epsilon\nu\alpha$ M. 8, 5 $\nu\eta\bar{\rho}\eta\alpha$ K. 29, 14.

$\nu\omicron\nu\delta\alpha\bar{\alpha}$, "fear," (?) "haste," (?) $\mu\alpha\rho\iota\alpha\nu$ $\epsilon\nu\omicron\nu$ -v $\bar{\alpha}\bar{\alpha}\epsilon$ $\nu\omicron\nu\delta\alpha\bar{\alpha}$ M. 11, 5.

$\nu\omicron\nu\epsilon\alpha$, $\omicron\nu$ [] $\nu\omicron\nu\acute{\epsilon}\delta$ $\tau\omicron\nu\bar{\alpha}\bar{\iota}\bar{\iota}\epsilon$ $\epsilon\nu\bar{\eta}$ St. 16, 7.

$\nu\omicron\nu\epsilon\bar{\iota}\bar{\alpha}$, cf. M. K. *gūw*, *gōw* "well." $\nu\omicron\nu\epsilon\bar{\iota}\bar{\alpha}$ $\epsilon\bar{\alpha}\bar{\alpha}\epsilon$ - $\kappa\epsilon\tau\alpha\lambda\epsilon\nu\eta\alpha$ - $\lambda\omicron$ St. 25, 9 $\eta\bar{\eta}$ [.] $\bar{\alpha}\nu\omicron\nu\eta\alpha$ $\nu\omicron\nu\epsilon\bar{\iota}\bar{\alpha}$ - $\lambda\omicron$ [] — $\delta\iota\nu\omega\bar{\nu}\tau\omega\nu$ $\pi\eta\gamma\eta$? St. 27, 4.

$\nu\omicron\nu\rho\epsilon$, "murmur," *gurk* "gurgle" (of camel), subst. *gurkid*, *gurkar* (Reinisch) K. *gorke*, $\nu\omicron\nu\rho\epsilon\nu\eta\kappa\bar{\alpha}$ - $\delta\epsilon$ $\chi\omega\rho\iota\varsigma$ $\gamma\omicron\gamma\gamma\epsilon\varsigma\mu\bar{\omega}\nu$ $\kappa\alpha\bar{\iota}$ L. 101, 1.

$\nu\omicron\nu\tau\tau$ see $\nu\eta\tau$.

- $\nu\eta\alpha$ "according to" (?) Cf. $\epsilon\nu\alpha\rho\iota$ - $\nu\eta\alpha$, $\kappa\epsilon\nu\alpha$ - $\nu\eta\alpha$, etc.

$\delta\alpha$, "be" M. K. D. *dare*, *dā* "exist," "be." $\tau\epsilon\delta\bar{\eta}$ $\tau\alpha\tau\eta$ $\delta\alpha\bar{\lambda}\nu\omicron\nu\epsilon$ [α] $\tau\omicron\upsilon\varsigma$ $\bar{\iota}$ $\pi\omicron$ $\nu\omicron\mu\omicron\nu$ 112, 10 $\epsilon\omicron\nu$ - $\lambda\eta$ $\delta\alpha\bar{\lambda}$ St. 14, 4 $\mu\iota\tau\omicron\nu$ $\tau\alpha\delta$ - $\delta\eta$ $\delta\alpha\bar{\lambda}$ - $\lambda\alpha$ 103, 3; cf. $\delta\omicron\nu$.

$\delta\alpha\kappa$, "make tent?" cf. M. K. D. *tāgir* "to cover" *tagetti*, *tagudi* "a cover" Reinisch. $\epsilon\alpha$ [$\nu\epsilon\iota$] $\rho\alpha$ [. . .] λ $\alpha\eta\eta\alpha$ $\alpha\kappa$ - $\delta\alpha\kappa$ $\tau\alpha\kappa\alpha\rho\iota$ [. . .] $\varsigma\kappa\eta\eta$ $\gamma\bar{\alpha}\rho$ $\kappa\alpha\tau\epsilon\varsigma\kappa\epsilon\upsilon\alpha\varsigma\omicron\nu$ η $\pi\rho\omega\tau\eta$ L. 111, 3.

-**ḏaʿā**. "with" M. *dan*, *danū*. **ṭāllā-ān** **eḏ-ḏaʿā** **meθ' ḥmōn** **ō** **ṭheos** L. 100, 5 **ṭeḏ-ḏaʿā** **met' aytōn** 108, 6 **ai-ḏaʿā** **met' emoy** 110, 8 **ṭaḏ-ḏaʿā** **met' aytō** 113, 11 **meḏḏoṭn-ṭaʿā** **oṭeʿā-ḏaʿā** M. 4, 2; cf. 7, 9 **mīka** **eḏḏaʿā** **anapre** M. 11, 12 **aiḏaʿā** M. 5, 6 **eḏḏaʿā** M. 5, 8 St. 7, 8 **nikonāā-ḏaʿā** K. 26, 3 **ālāḥloṭana** **ḡāllā-ṭuotā-ḏaʿā** K. 29, 10 **eḡḏū-ṭuotā-ḏaʿā** St. 2, 7 **esartot** . . . **azḡneʿā-ḏaʿā** St. 31, 3.

ḏaʿāla (?) "point" cf. D. *dalla* M. *dulla* "lance" **met-otiaḏ-ḏm** **ḏaʿāla** **oṭeʿā** **enḏa** **ḥ** **mīa** **kēraia** **oy** L. 103, 3; but see **ḏa**.

ḏaʿālo. **ḡit-enen** **ḏe** **uemoṭ** . **iē** . **ḏaʿāloka** **kaḡna** . **ḡeneḏ-enen** **on** **uemoṭ** **iē** . **ā** **ḏaʿālo** **kaḡna** K. 32, 8-10.

ḏaḏaḡa. v. **ḏaṭ**.

ḏaḡm. "be lost" M. *daffe* K. D. *dab*. **ḏaḡm-menḡa-ān** **ḏaḡmḡeṭ** **ṭot** **ḏenḡm** **oṭk** **apw-** **leto** **ēi** **mḥ** **ō** **ḡiōs** **tḡs** **āpwlēias** L. 108, 10.

ḏaḡme. "offerings" or "tithes." (?) **ṭen** **ḏaḡmeka** **kṣe-eʿāle** **kaḡaḏḏoḡā** M. 16, 8 **ṭāllḡ** **ḏaḡm[e?]** . . . **et** . **ḡā** St. 32, 4.

ḏaḡ. **ḡeḡm-ṭuotna** **ḏaḡa-ālo** St. 24, 12 (= **διωγμάτων πηγῆ?** SCHÄFER).

ḏaṭ. "road" M. *dan*. **ṭeḡḏuotn** **ḏaṭa-ān** St. 19, 6 (= **τυφλῶν ὁδηγός**, **οἱ** **πεπλανημένων** **ὁδός**).

ḏaṭ. "be with" (?) cf. M. *dāwe* "touch." **mīa** **eiṭot** **ṭāllōno** **eiān** **ḏaṭ-enai** K. 26, 12 **esartot** **esēlo** **ḏaṭmā** St. 17, 9 **naḡot** . . . **ḏe** **esartot** **eḡeṭ** . . . **ḏaʿā** . . . **oṭeʿāleʿākeʿālo** **ḏaṭe[ḡā]** St. 31, 5 **es** . **eḡeṭ** **oṭa** **ḡā** **ḏaṭmā** gr. 9, 3.

ḏaṭaḡa, **ḏaḏaḡa**. "become friendly, agree" (?) cf. M. *dan* "kiss," *ṭawer* "friend," **niz** **keḡa** **eiō** **ṭāna** **ḏaḏaḡa** **naḡa** K. 19, 5 **ṭaṭm-ṭm** **ḏaṭaḡa** **ṭmḡot** St. 3, 7.

ḏaṭe, **ḏaṭot** (cf?). "great" M. *dauwer* "great." . **ḡaṭ** . . **ḡaṭan** **meḡalḡn** **esōḡra** L. 114, 15 **eḡ** **ḡoḡor** **ḏaṭēka** M. 16, 13 **ṭan** **ḡoḡot** **ḏaṭoṭka** St. 11, 2 **arḡ** **ḡe** **ḏaṭēlo-** **ḡoḡot** K. 28, 14 . . **ḡapre** **ḏaṭē-ā** **ḡale** 19.

-ḏe. "and," "but." (?) **ḏaṭe[ḡe]ḡaṭā-ḏe** **oṭmāeṭotē-ān** **kaṭā** **men** **ṭō** **eyagḡeliōn** **ey-** **ḡoī** L. 104, 11 **ḡan?** **ḏoṭe[ḡm** **ṭḡaṭm-ḏe** **oṭe** **ḡmḡn** **met** **aytōn** **en** **ṭḡ** **koṣmḡ** 108, 7 **en** **ḏe** **eḡeḡa-ālo** **neṭaḡona** **ḡtis** **lēgetai** **agīa** 111, 6 **mīra** **ḡen-ḏe** **oṭmāra** **meḡna-** **ān** M. 1, 9 **eḡ-ḏe** **ēllḡnos** **enā-ān** M. 5, 15 **ṭoṭaḡoṭeṭeṭotā-ḏe** **oṭeṭaḡno-ālo** . . . **ṭoṭeṭeṭana** K. 30, 17 **ṭanḡoṭāḡā-ḏe** . . . **ḡot** **oṭaḡā** St. 11, 10 **eḡ-ḏe** **on** **ēllenoṭna** **ḡeḡeṭot-ālo** **keḡā-ān** St. 17, 10 **eḡ-ḏe** **ṭaṭ[ḡa]** **mḡḡaḡno** St. 31, 6 **eḡloṭ** . . . **oṭenkeḡeḡe** . . . **ḡenḡṭaḡeḡo** **ēloṭ-ḏe** **eiōn** **ḡenḡṭ** **meḡaṭe-ālo** St. 6, 3-4 see **enḏe**, **ḡenot**.

-ḏe . . . **-ḏe** **keʿā** "both . . . and" **ṭoṭeṭmā-ḏe** **ḡeḡmaḡeḡa-ḏe** **keʿā** **moḡā[ḡo]** **ḡwris** **ḡoḡḡ-** **mōn** **kai** **ḡiāloḡisḡmōn** L. 101, 1-2 **meṭe** **ṭeṭā-ḡenot** **māllāṭaṭa-ḏe** **keḡna** **ḡeneḡ** **sko-** **ḡias** **kai** **ḡiestraḡmēḡis** 101, 4-5 **oṭaḡm[ḡe]** **ḡaṭā** **ḡe** . . . **ḡe** **ḡeneḡān** **meṭā** **ḡeḡḡis** **isḡyṭās** **kai** **ḡakṭṭōn** 105, 14 **ḡiḡḡḡaḡḡe** **ṭṭaḡeḡa-ḡe** **naḡ[ḡot]** **oṭeḡoṭṭiṭṭoṭā-ḡe** **keḡna** **ḡ** **ṭo** **ḡyḡḡia** **kai** **ḡ** **ṭraṭeḡa** **kai** **ḡ** **ṭṭōeḡis** **ṭōn** **apṭōn** 111, 4-5 **arḡḡiṭeṭeḡeḡa** **mḡḡaḡnoṭā-ḡe** **keḡḡ** **oṭaḡnoṭā-ḡe** **keḡoṭm-on** **kai** . . . **ṭantaḡ** **ṭoṭs** **arḡieṭis** **kai** **ḡraḡmaṭis** **ṭōṭ** **ḡaṭ** 113, 11-12 **ṭaḡ-ḏe** **ṭaḡoḡā-ḏe** **ṭan** **eḡa-ḏe** **ṭan** **meḡḏoṭnoṭā-ḏe** **keḡna** M. 15, 12-15 **naḡā-ḏe** **on** **eḡā-ḏe** **on** **esartot** **eḡē-ḏe** **ken** M. 15, 16-17 **eḡna** **ḡeḡ-ḏe** **oṭmān-ḏe** **keḡka** K. 25, 12 **ḡnoṭoḡoṭ-ḡe** **eḡaḡeḡa-ḡeḡna** K. 29, 5-6 **ṭaḡna** **naḡḡeḡa-ḡe-ālo** **ḡon-ān** **keḡā-ḡe** **ēṭaṭṭoṭ** **ḡoḡo** **ḡḡḡā-ḡeḡna** St. 1, 6-10 **ṭmḡḡna** **ḡeḡa-ḡe** **ḡan** **et** **ḡaṭṭoṭ** **ḡḡḡeḡa** **ḡe-ḡeḡna** St. 2, 8 **ḡiḡoṭā-ḡe** **ḡḡḡoṭā-ḡeḡna** St. 4, 1-2 **ḡḡaḡnoṭā-ḡe** **ḡaḡeḡaḡoṭā-**

- δεκέλλα St. 13, 12-13 τῆτᾶ-δε εἶονηκενᾶ-δε κεῖδμηᾶ St. 30, 11 ...-δε ...-δε ...-δε ken gr. 10, 1.
- δενο, (?) δενοῖν ενετιζαμεν K. 32, 15.
- δεσπερ. "servant," "pious to," "supporter of"? κῆεε-να εἶον δεσπερ εμῆ M. 16, 7.
- δει-, see δι-.
- δεσπραν. see δεσπραν.
- δεκν. "hide," "withhold;" cf. M. D. *degi* "tie," "put on clothes" M. *tigire* "hide," "cover up" εἶλον ... ονεκκενδε ονρονεῖο δεκνι-υῖ μῆεε-λο εἶλ-ον-δε εἶον δεκνι-υῖ μενπερ-λο St. 6, 3-4.
- δεν, διν. "give" (to me or us)¹ M. *deni* (contrast *tip*) αἰκα φορον-δινεεσι δόσιακόν με L. 107, 1 εἶ ... αἰκα δενδινεονᾶ οὐς δέδωκᾶς μοι 107, 5 τεκκον αἰκα δενδαρα-ἄν και ἐμοι αἴτοὺς δέδωκᾶς 107, 6 αἰκα δενδινεᾶ μ[η]μ[α]μ[η]α πάντα ὅσα δέδω-κᾶς μοι 107, 8 εἶ αἰκα δενδιν[ε]μ[ε]ν-δ[ε]σ[ε]ρια] περὶ ὧν δέδωκᾶς μοι 107, 14-15 εἶ αἰκα δενδινεκα οὔς δέδωκᾶς μοι 110, 7 εἶ αἰκα δενδινεκα ἦν ἐδωκᾶς μοι 110, 9 αἰκα δενκονηοᾶ M. 6, 8 αἰκα δινεεσι M. 6, 14 εκκα δενδεκα M. 9, 2 οἰκα ηἰἄνερα δενδινεα St. 3, 10 id. δενδαρα 5, 3 id. δεφδεσο 5, 7 αἰκα οκκαρα δεεααικα St. 9, 8 εκκριακα δενδοῖλλοδορη St. 27, 11 αν-εεεεκα κικρε.α δε[ε]μμοᾶ St. 31, 14 εἶν-εανερων τοκδερεα δενδινεαμμοᾶ K. 24, 10 εανερωνκα τοκαρα δινεεσι gr. 4, 2 μονρτα δεμνα gr. 4, 5.
- δεπον (δε πον). αφιρδεπον ανεῖ ... κα δεπον εκ ... εἰδωρο-εἶ St. 28, 4 εμμῖα δεπον St. 34, 2; cf. μετε τῆρα δεπον μαλλαρρα δεεεμνα γενεας σκολιας και διεστραμμένης L. 101, 4; see δε.
- δεε. "free," (?) ὁμοφαινεονη δεεεδερα-ἄν St. 20, 10 (= ΔΟΥΛΩΝ ΕΛΕΥΘΕΡΙΑ)
- δεεε. cf. M. K. D. *dessi* "green," "blue" ηῖνε δεεεε-λο K. 21, 11.
- διαδέσλος. διαδέσλοεῖν διεαρτι-λο St. 23, 8 (= ΔΙΑΒΟΛΟΥ ΝΙΚΟΣ).
- διαρ, δεαρ. "death" M. K. *diar* "death" διὰρηι ἐκ θανατοῦ L. 105, 12 δεαρκα K. 24, 6; see διε.
- διερα. "covenant." M. *degir* K. D. *digir* "bind," "make a compact" Sch. αν-διερα[τ] ... η παρ' ἐμοῦ διαθηκη L. 104, 8 διερ[τ] ... τὴν κιβωτὸν τῆς διαθηκῆς 111, 10.
- διετ. (?) M. *digid* "many" (ALMQUIST). δεμ[ε]μ[ε]νονκον δε[μ]ε[τ]ρα τρεσο St. 37, 7.
- δι(ε), δεи(ε). "die" M. K. *dīe*, M. *dīor* "the dead" τεη διεη παρκα M. 16, 10 διολυονᾶ-δε αφᾶλυονᾶ-δε κεῖλκα St. 3, 13 διολυονηα εαιερρενδονρηκα St. 4, 3 διολυονηα εαιερρα-ἄν St. 19, 4 (= ΝΕΚΡΩΝ ΑΝΑΤΑΞΙΣ St. 19, 4; compare also δειοᾶ καιᾶ-δαῖ-λο K. 29, 2.
- διε, δεиε. "many" M. *dū* "much," "many." ονκονρ διεᾶ' αἵτακον-μον M. 3, 9-10 ονκρη-διεονᾶ M. 7, 15; compare εαῖιδῶμε δεиεονка K. 28, 5.
- διεи. cf. the last and M. *dūci* "old" εиφῖτον φοκτᾶν διεиκον κοῶλοεиона M. 1, 12 διεи gr. 2, 2.
- дин. see деи "give."
- динн. "town," "village" M. *diffi*² динноу κοῶλι[ε]-дин φοηδιᾶ πόλις ἐπάνω ὁρους κει-μενη L. 102, 5 динноу ονεῖλλα M. 1, 6 динноу ονεε-дин M. 9, 13 диннι εαεεи M. 9, 15 динн-дин M. 10, 2 маи динн-ла M. 10, 4.

¹ Often appended to verbs with causative force.

² *diffi kisse* and *birbe* are used interchangeably for ruins; if there is any distinction left, *birbe* is rather applied to stone ruins, *kisse* to brick ruins, and *diffi* to lofty mounds of

- 20ṛt. cf. K. *dirti* "fast," "Ramadan" (REINISCH). 2ṛṭi-ḥo K. 19, 6. cf. 20ṛṭi.
 20ṛap, 20ṛap. "fight," "vanquish" (?) M. *dinge, dingre* "wage war" *dingi* "war" 20ṛap
 pōlōn[ḥ] caxātana-ḥm St. 21, 1 (= ΠΟΛΕΜΟΥΜΕΝΩΝ ΤΕΙΧΟΣ, or ΘΛΙΒΟΜΕΝΩΝ ΑΝΕΣΙΣ St. 1.)
 20ḥōlōcē 20ṛapta-ḥo St. 23, 9 (= ΔΙΑΒΟΛΟΥ ΝΙΚΟΣΙ. 2ḥḥōn aṛḥ cila 20ṛapa
 20ṛṭi K. 33, 7.
 -20. see -2am.
 20u2. "wise man;" cf. Lat. *doctus*. 20u2apḥo2ā māgoi L. 113, 3 20u2apḥo2ka tōc
 māgoyc 114, 3.¹
 20u2ṭṭ. (?) see uṭṭ.
 20u. "ride" M. *dōge* μοῖροτον φοῦλονκά 20ka-uḥ M. 10, 16.
 20ḥḥ. "wish" M. K. *dolb* "love" cḥ ḥka 20ḥḥicḥka 20ḥḥamc . . . minḥo2ka 20-
 20ḥḥ 20ḥ . . .]ka oyc δέδωκάς μοι θέλω ἵνα . . . κακεῖνοι ωσι μετ' ἐμοῦ L. 110, 7 mā-
 ḥo mḥ[ḥ] 20ḥḥm M. 5, 11 cḥṭer20ḥka 20ḥḥa K. 20, 11 kopc-cṭ-20ḥḥemḥon
 K. 26, 6 20ḥḥḥmo o2ka cḥāṛḥ u2a2a2emka St. 6, 12 cḥ[ḥ]āṛi-20ḥḥcḥ ḥoḥ] St.
 18, 10 = εἰ θέλεις γνῶναι.
 -20u. see -2am.
 20y. "seek" M. *duce* "pursue," "seek," "reach" ṭḥkōḥa2em 20yamc K. 24, 3.
 20y. "be," "remain." kōcḥoc-ḥa ṭa2a2ḥ [ḥo]20yē[ḥ] 2ḥḥu-ḥm oṭe ḥmḥn μετ' αὐτῶν
 ἐν τῷ κόσμῳ L. 108, 7 2ḥḥo2y o2cḥḥ-ḥa 20yāra M. 1, 7 2am 20y-ḥa 20yāra
 mḥḥmḥmḥon M. 2, 6 (the grace and cross of the Saviour) cḥḥḥmḥḥo2cḥḥ-20ḥḥ 20y St. 2, 8
 [. . .] 2ḥḥ 2ḥḥḥḥmḥmḥc, etc. 20yēcḥm ἐν ἡ ἡ τε λυχνία καὶ ἡ τραπέζα καὶ ἡ πρόθεσις
 τῶν ἁρτῶν L. 111, 5 mḥcḥo2cḥḥo2cḥḥon 2amḥḥo 20yḥḥ 20y2ḥḥa St. 12, 8 (this form
 more correctly with double 2, see below); imper. kēcc-ḥo 2apḥo 20yccō K. 26, 10
 kēcc-ḥa 20yccō K. 27, 2 kopc 2am2a 20yco K. 25, 9 cḥḥ 20yapicḥa M.
 16, 3-7 20yōn . . . cḥḥḥ-ṭḥm 20yḥ kōccemka τῇ δόξῃ ἡ εἶχον παρὰ σοὶ L. 107, 3; when
 in the grammatical endings, etc. a consonant follows the stem it is doubled kōcḥoc-
 ḥḥ 20yḥmḥmḥc-ḥm oḥk eimi ἐν τῷ κόσμῳ L. 108, 1 kōcḥoc-ḥa-ḥo 20ḥḥḥana ἐν
 τῷ κόσμῳ eici 108, 2 o2cḥḥmḥ 20yḥkōḥmḥo2ā ἵνα ὤcin ἐν 108, 5. 109, 14-15. 110, 1 cf.
 [20yḥkōḥmḥo2ā (sic) ἵνα ὤci 109, 10-11 mḥcḥa 20yamḥmḥc-cḥ oḥk ἐστὶ λεγεῖν 112, 2
 2amḥḥ-ḥo 20yḥḥ 20y2ḥḥa St. 13, 9 2amḥ 20ḥḥ-ḥa 20ḥḥḥa 2a 2amḥ-ḥa 20ḥḥḥa
 St. 16, 5-7; see 20ḥḥḥa2a.
 20yḥ. "worship." 2amka 20yḥkōḥmḥo2ā ΠΡΟΣΚΥΝΗΣΑΙ Αὐτῷ L. 113, 8 kōḥmḥo2ka-ḥo 2am
 kēcc-ḥa 2em-20yḥ-āṛḥḥḥc M. 6, 5 ḥrocḥo2ka kēcc-ḥa 2em-20yḥmḥc K. 19, 17
 ḥrocḥo2kōḥn kēcc-ḥa 2em 20yḥm K. 21, 8 ḥrocḥo2a kēccḥa 2em 20yḥmḥmḥmo
 K. 31, 6 kḥcc[ḥ]a 20yḥka2a mḥcḥem St. 17, 4.
 20yḥac. 20yḥac [ḥ]o2am cḥḥḥā St. 33, 11 20yḥac ḥḥo2am [cḥ]ḥḥmka St. 35, 11 2a2
 pōyēcḥ 20yḥacmka St. 36, 9.
 20ḥḥcḥm. "shadow;" (?) cf. M. *tulle* D. *dulle* "smoke" D. *tl* "sweat." 2am 20ḥḥcḥḥ-2a
 cḥḥḥ-ḥa2ḥḥḥc-ḥm āṛo2y-o2y2a2ā St. 11, 10 20ḥḥcḥḥa2a gr. 2, 2.

ruins. The last two occur mainly in place-names: *Sulun diffi* name of ruins at West Hala
 (Lions in BURKE *Sudan* I, p. 538), *Faras diffi* designates fortress monastery of Faras, etc. etc.
 According to Osman abd el Fatah, a native of Durr, *diffi* is the common designation of
 Durr, no doubt with the meaning "capital city," مدینه. SCHÜTER informs me that the K.
 name of Aswan is *Dubb*, or *Sawan-Dubb*.

¹ SCHÜTER has now found a K. D. word *toṛe* "magician"

- ᾠοῦ' ἄλλα, "become;" cf. ᾠο(λ). πῆλα ᾠοῦ' ἄλ[α]ρα εἶπ' ὃ ἔστι μεθερμηνεύμενον L. 100, 5-6 ἱερὰν λι-πῆλας ᾠοῦ' ἄλα[ρ]α-εἰπ' ὅτι ... τῷ Ἰσραὴλ γεγονός. ...]-λο ᾠοῦ' ἄλαρα δ' ἄπονα K. 23, 1.
- ᾠοῦ, "suddenly," ᾠοῦα M. 12, 3 ᾠοῦα[ρ]·[ῖ]α St. 30, 13 ᾠοῦακ-κοῖο "immediately" (?) M. 14, 2, 7; compare ᾠοῦα and cf. M. *dume* "to burn" intrans.
- ᾠοῦ-ει, "take" M. *dummed* κοῦαποῖα ᾠοῦ' εἶα M. 7, 11 ᾠοῦτραπια ᾠοῦ' εἶα M. 13, 5, 14, 5.
- ᾠοῦα, "take" M. *dumme* "take," "seize" μαυ ὀῦδῖα ᾠοῦα M. 12, 1 ᾠοῦτραπια ταν ἀνῆρ οὐόλ-λο ᾠοῦα M. 12, 10 ᾠοῦαῖδα M. 15, 10 εἶα ᾠοῦα ἰδδο-δο K. 27, 5 εἶα ᾠοῦα τδδῖα K. 27, 11 [δ]οῦαμορρον εἶα St. 35, 7 ᾠοῦ μαδιδῖα gr. 9, 2.
- ᾠοῦ, cf. M. K. D. *tiṛi* "lord" ... [ᾠοῦριον οὐέλεῖ-δε κῆλ-λο δανει[νῖα] St. 31, 4.
- ᾠοῦε, ᾠοῦτε εἰς εἶα τὸ τε ἅγιον (the holy place) L. III, 2; cf. ᾠο.
- ᾠοῦραν, var. δειραν, "fowl" M. *dirbad* K. *derbad darbad* D. *durmad* "hen," μεδδ δοῦνῖ ταιουῖα τοῦεἰουῖα ᾠοῦρανποῖα κῆτῖ ἄλῃ M. 2, 9 δι ᾠοῦρανποῖα M. 3, 3 ᾠοῦρανποῖα οὐέλ M. 3, 11 ᾠοῦραν' ἄραρα M. 12, 3 ᾠοῦτραπια ταν ἀνῆρ οὐόλ-λο ᾠοῦα M. 12, 9 εἰ δειρανῖα ᾠοῦ' εἶα ᾠοῦρανποῖα κῆτῖ M. 13, 4-5 ᾠοῦτραπια ᾠοῦ' εἶα ταν ᾠοῦρανποῖα κῆτῖ M. 14, 5-6.
- ᾠοῦ, κυριακεν οὐκῖ ᾠοῦτοῦ-λο K. 33, 9; cf. M. *duṭi* "each" preceded by genitive.
- ᾠοῦοῦ, cf. M. *duṭissi* "breast of woman" M. *dungi* "blind;" ᾠοῦοῦτιρποῖα μοῦε ᾠοῦ-ἄλῃ St. 19, 12 (= νηπιῶν Φύλαξ Sch.).
- δῃ, -δο, "upon," "to" (place), "into" (person), "for," M. K. D. *-dō* "in," "on," "into," "onto," "for" (purpose) REINISCH § 354. δῃποῖον κοῦ[α]δῃ ποῖδῖα πόλις επανῶ οροῦς κειμένη L. 102, 6 εἰσεδ-δῃ εἰατα[καρρ]ῖ ἄλῃ εἰ σπένδομαι ἐπὶ τῇ θῆσῃ 101, 12 μετοῦ ταδδῃ δῃ ἄλῃ οὐέλεῖδε ἡ μία κεράια οὐ μὴ 103, 3 [ῖ]αδῃ ἐπὶ τῆς γῆς 106, 20 ἄμαδ-δὸ εἰατα κῆτα M. 3, 16 φιλοζενῖτινι παδδ-δῃ κῆτα M. 8, 2 δῃποῖον οὐεδ-δῃ κῆτα M. 9, 14 δῃνῖ παδδ-δῃ κῆ ὀσεα M. 9, 15 δῃνῖδ-δῃ κῆτα κῆτα M. 10, 2 κῆταδῖδ-δῃ τῃα M. 10, 11 ταν οὔρῖδ-δῃ δανῖον M. 12, 1 εἰ-δῃ δονε M. 12, 12 τεδδ-δῃ εἶεῖα M. 15, 12 τρανῖδ-δῃ πῖα K. 19, 10 εἰοῦδα εἶα ᾠοῦα ῖδδοσο πῖ ἀτακαρά K. 27, 5 οῦεἶα-λο τεναῖδ-δο K. 28, 8 οῦεἶα-λο εἰτον ... κῆδ-δο K. 30, 5 εἰατροδ-δο οἶα M. K. 30, 11 τρανῖδ-δο κῆ K. 30, 15 ἀτα πῖαδ-δο εἰοῦεἶα M. K. 31, 1 οῦεἶα-λο κῆτοῖον ... ἀταδ-δο K. 32, 1 κῆτοῖον οὔρῖ τοῦτῖδ-δο-λο κῆκαρρε K. 32, 4 εἰδδῖδ-δῃ ἀκῖ St. 3, 1 ἐκῖδ-δῃποῖα St. 3, 12 ταν οὔρῖδ-δῃ τῖα τδδῖα St. 10, 9 οὔροῖον εἰοῦδ-δῃ τῖα St. 11, 4 ταν ταῖδ-δῃ παφῖα δῃεῖε M. St. 12, 9 ταν εἰατροδ-δῃ τεῖεῖο M. 29, 6 εἰατροδ εἰοῖον ταῖεῖδ-δο St. 34, 11 ἐκῖδ-δῃ St. 36, 5 δι-δο ματαραε[α]ῖο Dale 4.
- δῃν, -δον, "from," "of place" M. K. D. *tōn* "from" γαρῖδ-δον κῆτοῦαλῃ-εἶα δῃα K. 20, 7 κῆτῖδ-δονῖα δῃα γαρῖδ-δονῖα μοῖε K. 20, 12 γαρῖδ-δῃποῖα St. 3, 11 γαρῖδ-δῃ St. 36, 2; -λο-δῃν M. *lotōn* "from" of persons (REINISCH § 364) ἐκῖα τῖον ἀρῖ-κῆδῃν K. 31, 8.
- ε, interjection before vocative, etc. εἰ τοῦ M. 8, 13 εἰ ἄλε-ἄλῃ M. 8, 6 εἰ εἶα M. 13, 8, 15 εἰ εἶα K. 22, 10 εἰ ἀνῖα κῆτοῖ St. 5, 9, 8, 2 εἰ ἀνῖαδῖεἰοῖε St. 5, 11 εἰ ἄν οὔεἶε εἰεἰοῖε St. 15, 9.

ἐρεᾶ, ἐρεᾶ, thing(?) "act," (?) ἐρεᾶ ὀνεραει μεμερα-λο εἰς οἰδ' ἔν ἰου·εἰ εἰ L. 102, 1
ἐρεᾶ K. 31, 7.

ερεᾶ, ερεᾶ, "ask," "enquire," [τε] [με] ερεᾶδιδεῖν εἰς ἄλο] . . .] ῥακουᾶ ἐπερθεανέτο παρ
αὐτῶν ποῦ ὁ χριστός γεννᾶται L. 113, 13 ἄνεμπος εἴνα ἐρεᾶρονα St. 5, 6 ἑλλος
αἰνα ἐρεᾶρονον ὀνερε ερεᾶ St. 6, 1 ἑρεῖον εἰ ὀνηα αἰνα ἐρεᾶρονον-ον St. 6, 7.

ἐρηοῶ, ἰονρε δ[.] ῥοκνιφραον ἐρηοῶ ἵνα γένησθε . . . τέκνα θεοῦ ἀμώματα L. 101, 3-4.
εᾶ (εᾶδᾶα), see εἰ.

εἰ, "hand" K. D. ε "hand," "arm" ῥοκαπονα καὶ εἰ-ᾶ ὀνηᾶ ἴρενα M. 7, 5 ἄρη
εἰ-ᾶ K. 33, 7.

εἰ, "say;" (?) cf. M. *we* "say" εἰ εἰα ἑεεε gr. 4, 1.

εἰ, "man" (?) εἰα μῆ[μ]η[μ]ηον·ᾶλε St. 32, 5 εἰα ἄποεε-εἰ K. 30, 7: cf. εἰ εἰ μῆμῆμῆ
ροῶ-ᾶον K. 32, 7.

εἰ, "man" only in plural (?) . . .] εἰονε ε[ρο]ῶ[λι]δα καὶ διδάσῃ τοὺς ἀνθρώπους L. 103, 7
εἰονᾶ-οδον ὀνεκον·ταρε καταπατεῖσθαι ἵπο των ἀνθρώπων 102, 3 εἰονεα τῆς
ἀνθρώποις 107, 4] εἰονε-ον ε[ῶ]ῆ[ρα] ἴρεε St. 36, 6: cf. εἰ αἰα] . . .]-ᾶ ῥοῶᾶᾶ-
εᾶδᾶροῶ K. 22, 14-23, 2.

-εἰα, "out of," etc. see -εἰ.

εἰα, αἰα εἰον ἰᾶᾶᾶᾶον εἰα ῥακεῖα K. 26, 11.

εἰαρ, εἰαρ, "know" D. *ar* Leips. K. *igir, agir* Sch. ἄνερε [εἰ] ἄρ[ε] εἰρ μεμε-ᾶα καὶ ὀ
ἐγνώσκον αὐτήν L. 100, 10] εἰαρ ἵνα γινώσκωσιν 106, 18] εἰαεεα . . . αἰ[μ]ῆ[μ]ῆ[μ]ῆ
ἰδδεε[ε]α] ἐγνώκαν ὅτι πάντα . . . δεδᾶκα 107, 7-8 εἰαεεα[ε] [αἰ] εἰρῖδδον μελε
ερεεα ἐγνώσαν . . . ὅτι παρὰ σοῦ ἔσηλθον 107, 10 εἰ[α]ρ μεμε-ᾶ ὀκ ἐγῶ 110, 13
εἰεῖονε[ου] εἰαρᾶ ἑαρεα-ᾶ St. 1, 12 ὀνα εἰαρᾶ ἑαδδᾶεεα St. 7, 1 ὀᾶ-ᾶ εἰρα
εεεᾶ . . . ἄεεεεεεεεε St. 8, 5 εἰ[α]ρ] εᾶᾶεεεε[ε] St. 18, 9 εἰρα gr. 4, 7
εἰαρ, (?) cf. M. *igir* "say," "speak" M. *igir* "another" εἰρ[ε] εἰα . . . μελε ῥοῶ[ε]α
εᾶρα ἑεῖ ὁ ἐστὶ μεθερμηνεῖτομενον L. 100, 4 εἰεῖρεν ὀῆ[ε]α ἑεεεα ἑεῖ K. 29, 14
εἰον εἰκῶν . . . μαρικα εἰον-εᾶλε M. 11, 4.

ερε, cf. εἰ, εᾶεε τοῦ ερεε K. 28, 9: compare ὀᾶεε δειεεᾶᾶᾶεε K. 30, 12.

ερε, "image" (?) εἰαρρεον ἑοκκῶα εᾶε St. 7, 8.

ερε-εε, see εἰρ.

εραρ, "guard," "preserve" M. *irir* "wait" with object "wait for" (cf. ερε-ου for εἰρ-
ου Sch.). εἰ ἑᾶε-ου εραρεεα καὶ τὸν λόγον σοῦ τετήρη-αε L. 107, 7 ἑεεεα
εραρεεεε τηρεον αὐτοῦς 108, 4 ἑεεεα εἰ[ε]ρ[ε]δ[ε]ρ[ε]α ὀ ἑεεεα αἰ . . . 108, 7
] εραρεεε εᾶᾶᾶ 108, 9 ῥοεεεεεε-ᾶ ἑεεεα εραρεεεᾶ ᾶεεεε αἰα ἵνα ἑεεε
αὐτοῦς ἐκ τοῦ πονηροῦ 109, 2.

εἰρ, see εἰαρ "know."

εἰαρ, εἰαρ[ε]ρα-ᾶ ὀτω L. 104, 3-4 εἰαρρεα-ᾶ ὀτω 105, 4 εἰαρα-ᾶ ὀτω 112,

εἰαρρεα εἰον M. 16, 2 with ἑρα cf. *igir* "say;" compare εἰεεεεε K. 26, 11.

εἰαρ, "mouth," (?) ῥοεεεε [ε] ὀεεε εἰαρᾶ ῥοεε St. 34, 1 ῥοεεεε ἑεεεε] ἑεεεε
etc. St. 36, 11: cf. gr. 1, 11, 13, 6.

εἰα, "command," (?) "accomplish" (?) εἰεε . . . εᾶᾶᾶ εἰ-ῥοεεεεεε-ᾶ ὀεεεα ὀε
εεε εᾶεεεεε-εε M. 3, 4.

εἰαε, "fullness" (?) ῥαεεεεεε εἰαεεε-ᾶ εἰον ὀε ἄεεεεε . . . ὀεεεεεεεεε
L. 112, 7 δᾶεεεεα εἰαεεε-ᾶ K. 32, 6, cf. εᾶε εἰαε ῥοεεεα ὀεεε K. 33, 7.

εἰαε, "monk," (?) "teacher" (?) ἑρεεεεεεε[ε]ρεε εἰαεεεεα ἑεεεε ὀεεεε M. 2,
cf. 103.

ειῶλε. "wheat" M. K. *ille* "wheat." οἷα εἶχαν εἶῶλε εἶχαν K. 20.1. 21.9.

ειμ. see εἰμ "he."

εἰ. "this" prefixed to substantives, etc. εἰ τρι-λο ὥστε "wherefore" L. 100.13 εἰ τελευ-λα τῶν ἐντολῶν τούτων 103.6 εἰ ἀ[ο]ργήσου διὰ τῶν ΜΟΝΟΝ 109.11 εἰ ἐεῖ-δοῦρα M. 2.2 εἰ εὐαχ-ος gr. 10.2

absolute εἰ-σε ἦτις L. 111.6 εἰ-νο αὐτῇ 104.8 εἰ^αθεν εἰ[να]να αὐτῇ δέ ἐστιν 106.16 εἰ^{νο} M. 4.14. St. 36.4 εἰ^η δοῦρα St. 7.10 εἰ^{κα} 8.16 εἰ-αι δοῦσε· εἰ^{κα}-αι ἐε M. 12.12 εἰ-νοκαλο St. 9.11 εἰ-νοδια-λο St. 10.2; cf. εἰ^{να} K. 25.5 εἰ-δέει K. 31.13

plural εἰμ(ον), εἰμ(ον): εἰμ^{ον}-λα-εἰμ ἐν οἷς L. 101.5 εἰμ^ηκα ταῦτα 106.4 εἰμ^ηκα ταῦτα 106.8. 108.12 εἰμ^ηο[ν]α[ν] καὶ οὔτοι 108.1 εἰμ^ηο^ν-λα εἰ^{να} K. 19.1 εἰμ^ηο^ν-λα οὐ^νκα K. 32.13

εἰμ "they," less emphatic: εἰμ^η δοῦρα^{κα} M. 16.3. 7; compare εἰμ^η οὐρεῖται ἐ[ρι]στ^ηο[ν]α δοῦρα^{κα} ἵνα ὡς τετελειωμένοι εἰς ἐν L. 110.3

in relative sentence, following substantive κοῦμ^{ον} εἰ ταῦτα κῆ^α M. 12.2 ἐε^{ον} εἰ οὐ^{να} αἶα ἐε^{ον}-ον St. 6.6 [ε]-εἰ ὅς L. 105.11 κοῦμ^{ον}κα . . . ἡν' ταῖς οὐ^{κα} ἀο^νε^{κα} M. 8.11.

εἰ. to be(?) M. *in* (Lepsius pp. 332-33). με^{ον}ε[ε] εἰ^α λέγοντες L. 113.5 εἰ^{σε} εἰ^ανος' εἰ^α-αι M. 6.1 κυρίαν οὐ^{ον} εἰ^η ^ηου M. 10.1 εἰμ^ηο^ν-λα εἰ^{να} καὶ οὐ^{ον}-εἰ K. 19.1 ἡ. ε. ^{ον}ε εἰ^α K. 19.7 οὐ^{ον} εἰ^η . . . εἰ^η Sale 3-8 εἰ-με^{ον} K. 28.4, cf. *im-mum*; past ταῖς οὐ^{ον}-λα δοῦρα μῆ^ημε^{ον}-με^{ον}α εἰ^{ον} με^{ον}-αι εἰ^{κα} M. 2.7 εἰ κοῦμ^{ον}-λα εἰ-λο εἰ^{κα}(ε^α?) M. 8.14 εἰ^{κα}αι ἐε M. 12.13; see also εἰ, εἰ^{ον}.

εἰ, εἰ^{ον} "thy:" see εἰ^{ον} "thou."

εἰ^ε[ε]α οὐ ἐάν οὐν 103.5-6.

εἰ^η . . . κρον. κρᾶζον 112.14-15.

εἰ^ηε^{ον}. "folly," "shame." (?) εἰ^ηε^{ον}ε^{ον} εἰ^ηε^{ον}-λα St. 26.12 τῇ εἰ^ηε^{ον}ε^{ον}ε^{ον} St. 10.5.

-εἰο, -εἰμ. see εἰο.

εἰ^{ον}. for -ον after vowel, see οἰ.

εἰ^{ον}ο. "right side" M. *ion*. αἰ εἰ^{ον}ο-εἰ St. 11.8.

εἰ^{ον}. "thou" M. *in*, *im*. αἰ^{ον}ο-αι εἰ^{ον} γίος μου εἰ σύ L. 105.6-7 εἰ^{ον} [. . .] εἰ^{ον} ἵνα γινώσκωσιν σε τὸν . . . θεόν 106.17 εἰ^{ον} αἶα φο^{ον}ε^{ον}ε^{ον}ε^{ον} με σύ πᾶτερ 107.1 ἡ^{ον} εἰ^{ον} εἰ^{κα} αἰ^{ον}ε^{ον} M. 8.16 εἰ^{ον}-αι ἐε^{ον} . . . σύ ἐε^{ον} L. 105.9 εἰ^{ον}-εἰ^{ον} ἐε^{ον} M. 4.12 εἰ^{ον}-εἰ^{ον} εἰ^{ον} M. 13.8 εἰ^{ον}-σε M. 5.15. 6.12 εἰ^{ον} οὐ^{ον}α γε^{ον}ε^{ον}ε^{ον} L. 105.7 εἰ^{ον} εἰ^{ον}ε^{ον}ε^{ον}ε^{ον} ἵνα δο^{ον}ε^{ον}ε^{ον}ε^{ον} 106.12 εἰ^{ον} οὐ^{ον}ε^{ον}ε^{ον}ε^{ον} M. 13.6 εἰ^{ον}-ον St. 35.2 εἰ^{ον}-ον παρὰ σεαυτῷ L. 107.2 εἰ^{ον}-ιδ^{ον} παρὰ σοί 107.3 εἰ^{ον}-ον παρὰ σοί 107.11 [εἰ]-εἰ^{ον} πρὸς σε 108.3 εἰ^{ον}-εἰ^{ον} πρὸς σε 108.12 εἰ^{ον}-εἰ^{ον} St. 7.8 εἰ^{ον}-εἰ^{ον} M. 11.6 (εἰ^{ον}-εἰ^{ον} St. 2.7; evidently for εἰ^{ον}-εἰ^{ον}, see εἰ^{ον}) εἰ^{ον}[ε] αἰ^{ον}-εἰ^{ον} L. 109.4 εἰ^{ον} εἰ^{ον}-εἰ^{ον} εἰ^{ον} ο λόγος ὁ σοῦ 109.5 (faultily rendered?) εἰ^{ον} εἰ^{ον}-σε K. 25.10 absolute (see the last). εἰ^{ον}ε^{ον}-αι σοί ἦσαν L. 107.5-6 εἰ^{ον}ε^{ον} εἰ^{ον}ε^{ον} St. 30.8, probably for οὐ^{ον}ε^{ον} "your" εἰ^{ον} εἰ^{ον} σοῦ τὸν γίον L. 106.11 εἰ^{ον} εἰ^{ον} ο γίος σοῦ 106.12 εἰ^{ον} εἰ^{ον} σοῦ τὸ ὄνομα 107.4 εἰ^{ον} εἰ^{ον}-ον καὶ τὸν λόγον σοῦ 107.6 εἰ^{ον} εἰ^{ον}-εἰ^{ον} ἐν τῷ ὀνόματι σοῦ 108.3.

εἰ ταῦτα τῆδδισιὰ μ[η]μῆακα πᾶν ὁ δέδωκας αὐτῷ L. 106. 14 εἰ αἰα δειδισιμα οὐ δέδωκας μοι 108. 9. 110. 6 εἰ αἰα δειδισιμα ἡν ἔδωκας μοι 110. 9-10 εἰ . . . αἰα δειδισιμα οὐ δέδωκας μοι 107. 4-5 εἰ αἰα δειδισι[το]ν-δ[ο]ρια περ. ὡς δέδωκας μοι 107. 14 εἰ αἰα εἰρεσεκα ὅτι σύ με ἀπεστείλας 107. 12 εἰ αἰα εἰρεσεκα ὅτι σύ με ἀπεστείλας 110. 5.

εινεε. "to be thine" εἰνεερανηδοϋ[ν] ὅτι σοι εἰσι L. 107. 15.

εἰρ. "be able." εἰρ-μεντα-λο ("it is an impossibility") δαμνοϋ . . . μενταρεκα οὐ εἰ-
ναι πῶς κρυβῆναι⁵ L. 102. 5 αἰονᾶ σεῖ εἰρᾶ-εἰλλε πρὸς τὸν δύνάμενον εἰζειν
105. 13 μενταρον εἰρ περ μινῆακα St. 3. 8.

εἰρ-καε. "origin." (?) [ε]ἰλλῆ ῥκαεᾶ τοῦ δε Ἰησοῦ Χριστοῦ ἡ γενεσις L. 112. 3 εἰον
εῖρκαε ονταῖ-λαεᾶλε M. 8. 4 εἰρκαε-λαεᾶλε St. 14. 8 εῖρκαε
St. 30. 1.

εἰρεε. ονῆᾶ ῥκαεονᾶ [-ε]ρερε ρονδῆ St. 3. 4 μετε εῖρεε. ιον[η]ονα K. 32. 11.

εἰ. ε. "what?" M. *ison*, *isoni* "when?" *issige* "ask" D. *is*, *isai* "who?" "what?" K. *ista*
D. *izintati* "when?" ἐ-λο ηἰα ποῦ ἐστίν; L. 113. 5 εἰ-λο ποῦ; 113. 13 εἰ-λο εἰενα
M. 8. 14 ἐ-εᾶ δωεῖ M. 4. 15.

εἰε. εἰε μα(ρ)ταρικον οὐαεῖνασο K. 24. 11. 31. 1.

εἰε-ενα. etc. see εἰν "to be."

εἰεε. see εἰν "this."

εἰεονα. "passage" (?) (of scripture); cf. M. *uskid* "placing" (REINISCH). εἰονα ονᾶ-λαμ
νεεε κᾶλαμ καθὼς καὶ ἐν ἐτέρῳ λεγει L. 105. 8.

εἰεμ. (?) "behold." [ε]ἰε[ε]ᾶ παρονοεῖ-λο τος-λο δουτοεαρρ[α] ἰδοῦ ἡ παρθενος ἐν
γαστρὶ ἔξει L. 100. 1 [ε]ἰεᾶ δουαριονᾶ . . . ἰδοῦ μαροι 113. 2-3.

εἰεκ. probably seen in οντα-εἰεε and in εἰ-εἰεῖᾶ (εἰεῖᾶ).

εἰεαρεαρε. K. 26. 13; see εἰαρεαρε.

εἰεεῖᾶ. "to request;" cf. M. *issige* "ask" (question) and *ele* "find" ἐρεῖᾶτῆᾶ δεεῖᾶ
καὶ ἱκτηριας L. 105. 2 εἰονε ἐρεῖενα τερεα ηἰαεονηοῦ M. 15. 9 ἐρεῖᾶδδρεε
gr. 4. 4.

εἰεεῖ. "the earth" as opposed to heaven. M. *iskid* "dust" εἰαρεᾶ οἱ εἰεῖᾶ ὁ οὐρανός
καὶ ἡ γῆ L. 103. 1 εἰεᾶ-δαμ ἐπὶ τῆς γῆς 106. 20 εἰεε-δαμνα δᾶῖᾶ K. 20. 9
εἰεᾶ-δαμνα St. 3. 13 ἐρεᾶ-λαεᾶλε-λαμ St. 11. 11 ἐεῖᾶ ηἰεῖᾶ τοςερεα-λο St. 12. 1
εἰ[εᾶ]-δαμ St. 36. 4.

εἰεονη. ἐκονη-εῖ εἰεῖᾶ K. 23. 4.

εἰεον. M. 8. 4.

εἰ. "person." M. K. D. *ul*. εἰεεῖᾶ (sic) K. 19. 16 εἰον ονᾶ K. 21. 5 εἰεε ηἰεονᾶῖᾶ-
δαῖᾶ K. 26. 2 εἰον . . . κᾶε-λα ηἰεᾶ K. 30. 3. 8 εἰα αἰμῆακα εἰ K. 22. 4
ἐ εἰα K. 22. 10 εἰ-μενα εἰεῖᾶκα K. 23. 6 εἰ-ονεαῖᾶ-δε St. 30. 10.

εἰ (εἰ, εἰτ). "take," "receive" M. *ele* "take." ρεε εἰεᾶ μεμενα εἰε εἰεῖᾶ εἰεεε
L. 105. 5 [εἰρ-ον] εἰε-λο καὶ αὐτοὶ ἔλαβον 107. 10 κομμενα . . . κᾶε . . . ρονδᾶ-
λαεᾶ εἰεῖᾶ M. 4. 6 ηἰεῖᾶ εἰεε M. 13. 16 ρερεᾶ εἰεᾶ M. 10. 3. 8 ρερεᾶ
καε εἰεε K. 25. 13 ρερε εἰ δᾶλεε-νον K. 26. 6 ρερεᾶ εἰε εἰεῖᾶ-λο
K. 28. 7 ρερεῖᾶ εἰ-παρεᾶ-λο βασιλεων μεγαλοερεεα St. 21. 9. εἰ ονταε εἰεεῖᾶ
K. 28. 10.

εἰ. τοςερεε εἰεονηοῦ ἡν τὴν ὑδρεεαν ἀποταβμεν I. 112. 11-12 δονεᾶ εἰα M. 7. 11
(cf. *dummed*) εἰακα K. 21. 13 ρερεᾶ εἰεε-νον K. 25. 10 ρερεᾶ εἰεε-νον
K. 27. 1 ρερεᾶ εἰαεεε K. 26. 4 ρερεᾶ εἰα K. 27. 7 ρερεᾶ εἰε K. 28. 1

- κορεκα ετεν K. 29, 2 εττακρα ενι K. 31, 14 κορεκα ετολυσονα St. 4, 13 σε[η]νολ
εααληα St. 35, 6.
- εταρ, ετιρ. "send" M. *idire* εη αικ ειτρеска οτι сү με απεστειλας L. 107, 12, with var.
ειτρεκα 110, 5 κοεμος-λαυιλ αικ ειτρεси κελλαι καθως εμε απεστειλας εις τον
κοσμον 109, 7 ειτασεσ απεστειλα 109, 8 ειτρενα ειαπεστειλεν 112, 9-10; cf. 112, 14
εταρι[, . . πεμυας 114, 6 οντορ ετρα πεμυας 115, 7 και' ειτρενα M. 9, 10.
- ετι-κι. "produce," (?) "conception" (?) M. *ekkire* "bring," "present" for *ed-kire* in *unn-*
ekkire "bring forth fruit" (Lepsius pp. 294, 296). ετκη κοδρεκα M. 6, 7.
- ετιτ. "woman," cf. ειτ. εις μημηανον'αλον εττεнен-δε ονειδενен-on K. 32, 7
εττ'α μεταλλε ειον δονητορα M. 14, 11 εττ'α M. 2, 12, 4, 9, 5, 11, 6, 2 εττ'α-λον
M. 3, 15, 4, 13, 5, 4, 7, 3, 12, 16, 14, 4, 15, 3 εττορ ονεα M. 1, 5, 9, 1 εττη 12, 14
εττα voc. at beginning 6, 11, 13, 3, ε εττα after ειον, etc. 13, 8, 15.
- ειφριτι, ειφριτι. "wealth," (?) ειφριτορ-φοκτ-αι M. 1, 11 ειφριτι-καεινονα couora-
λο St. 23, 10 cf. πλουσιων χαλινος ειφριτι-καεινονα εεσιττα-λο St. 22, 4.
- ειψι. gr. 13, 3.
- εκ. φοκτρε εκειρεραηεδονη K. 28, 11.
- ερεα. see ευα.
- εκκι. cf. M. *ekkire* for *ed-kire* "bring" εκκη δεα-αι M. 19, 15 δονηαρονα εκκττα-αι
St. 19, 8 cf. τυφλων οδηγος.
- εα. "find" M. K. D. *ele*. ελεη-πον επαν δε εψητε L. 114, 8 αρεκ εα M. 4, 2 ονεκρον
εα M. 4, 8 ονεαηα εα μεηαηηα-λο K. 22, 8.
- εα. "now" M. K. D. *elgon* "still," "now" K. *elongi* "to-day" M. *eli* "to-day" K. *ellēken*
"now" εα-on και nyn L. 107, 1 εα-on nyn δε 108, 12 εα-on K. 22, 9, 25, 4 St. 5, 4,
10, 10, 15, 9 εα' οη ταυκα μημηαν-πο M. 17, 1 εα-δε on εαλεινονα, etc. St. 17, 10
εα-δε St. 31, 6 εα-αι nyn 107, 7 εα-λο St. 5, 1.
- εαι, εαι "to-day" εαι σημερον L. 105, 7 εαι οντορ-πο M. 11, 13.
- εαε "now," (?) "when" (?) K. 28, 3 St. 2, 1; see the next.
- εαλε, εαλεη. "time" (?) εαλεη κετα[αε]η[, . . εις τον αιωνα L. 105, 9 αρδι-εαλεη [κε]
τααλεηκα ζωην αιωνιον 106, 15 αρδεαλεη κετααλεηκα St. 14, 10 ποσεια εαλε
κετααλεηηα-λο St. 25, 9 δεαρονα εαλεηνογ-αι κιεεα-αι M. 17, 4 δεαρονα
εαλεηνογ-αι κιεα-λο St. 31, 8 δεα-εαλεηνογ-λο K. 34, 1 εαλεηνονα δεαρογ-λο
κιεα-λο St. 25, 9 εκκη δεα-αι on εαλε κι-λο K. 19, 15.
- *сменѣ. "hell" Sah. αμεντε, εμεντε-λα K. 33, 3.
- επ-. "our," cf. ep-.
- επ. επαμιαηα, var. επαηηα K. 23, 3-10; cf. εν "to be."
- επα-μη. αττακρον επα-μη K. 33, 11 αετ[ε]κρον επα-μη St. 28, 7.
- επ-δε. "and not" ονεα-επ-δε-ειον ογρηω σοκκα φοκ ετ-μεηκερα-αι και οχ εαυτω
τις λαμβανει την τιμην L. 105, 1 μαρεη-επ-δε το'αλφανασι αλλα θαρсите 106, 7
τερια ονεα-επ-δε[ε]-ε[η]ον ααηη-μεηηα-αι 108, 9 μαρε-πον-επ-δε M. 6, 13 εαλο
ονεκη-επ-δε . . . δεκκην'μεεε-λο St. 6, 2 ονεα-λοκο-επ-δε-ειον τεακα πεηηηδ μεη
αρε-αι St. 15, 1.
- επ-δε . . . επ-δε. "neither . . . nor" φακ'-επ-δε ακη-επ-δε M. 1, 10 ιηηηα-επ-δε ιηηηογ . . .
ονεα-επ-δε . . . φοκαδεηα ιωτα εν η μια κεραηα οχ μη παρελθη L. 103, 2-3 εαλ-[αο] επ-δε
εεει-λο επ-δε St. 15, 3; see δε and δε . . . δε-κεα, and εν-και . . . εν-και, εν-κη.
επ-ετ. "take" M. *ennede* "take with oneself," "carry," κοαπονη' ενετα M. 3, 16 αοηηα
τακ' ενετα M. 12, 11.

нх. "hide" (?) M. K. D. *hge* "forget" *επι-μεντα-λο* *διηγον* . . . *ηνυρ ταβρα ου δύνата*
πόλις κρυβῆναι 102, 6: cf. *εἰλ-нх*.

**οἰλαο μαριμαο*. *αλλῆλοια-ειαηα οἰλαο μαριμαο* *εῖη* K. 29, 12.

**ορῶος*. *ορονοςον* *εοη-δш* *тиα* St. 11, 3.

ια (*εια, ηα*). "out of," "in," "to." *κ[α]μα* *εηηηᾶ* *κεταλ* *ηῃει ἐκ* *σιών* L. 104, 6 *τερᾶ*
οτελ-εηδε *και ουδε* *εἰς αὐτῶν* 108, 9 [*αι*']-*ια* *ἐν ἐμοί* 109, 15 [*т*]-*ερ-ια* *ἐν αὐτοῖς*
 110, 3 *ερονεαλμ-εια* K. 20, 7 *ερονεαλμ-ηα* K. 31, 9 *ησοτε-εἰα* *ογτοτε* [. .]-*λο*
 St. 34, 12: cf. *δογ-ια*. also *εηεη-ια* final M. 4, 6 *εοκ-εῖη-ια* *μεσηα* *οὐκ ἐδόξαε*
 105, 5-6. etc.

ιά, εἰα. *тар-ια* *ηεηα* M. 3, 1 *тар-ια-εиη* *τοга* *ηεηα* M. 10, 7 *εη* *εεηη-δογρια* *εἰα-*
εиη . . . *αηεηα* M. 2, 3 *τᾷλλουο* *εиη* M. 8, 11 *ακοεα* *μημηαντολ-ουο-εια*
ακοεα-εиη K. 30, 7.

**ιατορος* *ιατρός*. *ιατορδα* (voc.) St. 4, 13 *οααλγρ[ηη']α* *ιατορηα-λο* St. 20, 4 = *no-*
сόυντων *ίατρός*.

ησοτε (?) *εῖηε* · *ηογ[ε']ηοηα* K. 32, 10.

**ιέρδε* (*ιερεῦς*). *εηδ-μη* *ιερεδсон* *εἰλῃη* *κεταλ* [*ηε*] *η*, etc. *сὺ* *ιερεῦς* *εἰς τὸν αἰῶνα* L.
 105, 9 *ιερεοελ-лон* K. 20, 1, 33, 8 *ιερεде-λοτδш* K. 20, 4, 31, 10 *ιερεοεка-ло* K.
 25, 2 *ιερεосон* . . . *μεδερηηονλ-ло* K. 31, 15 *ιερεοεиη* *ογῖη* *τογτλ-до* K. 32, 4
ιέρηηηοηα *κρηηα-λш* St. 20, 5 = *πρεσβυτέρων τέλος*.

**ιερεδш* (*ιερωσύνη*?). *ιερεδшка* *μηδρ* *εηδμηαηα* K. 23, 10.

ηκ. cf. M. *hge* "say," "speak" *ηογυ-ηκλ-δε* *гоγγυсмῶν* L. 101, 1.

ηηη. *шш* *аррῖηαυρα* M. 11, 2.

ηρα . . . *т*. "boast." *μαρτηροεηηοηα* · *ηρα* [.]-*та-ло* St. 22, 2; = *μαρτύρων καύχημα*.

-*ηш*, -*ηο*, -*εиη*, -*εио*, -*ηш*, -*ηо*. "in," "to," "from." *ιέρουεαλμ-ιδ* *ηεηα* *παρεγένοντο*
εἰς *ιερουόλυμα* L. 113, 4 *ηῃε* *μαρεηт-ηш* *εοηδλ* M. 4, 5 *φίλογηηт-ηδ* *ηεη* *ηαηα*
 M. 7, 14 *μαρεηη-ηш* . . . *ηεη* *ηон* M. 15, 7 *ηηка-εио* *тῶμα* K. 19, 4 *ογροг-εἰо*
αεκηεῖ *ηῃε-ло* St. 6, 2 *εηηηη-εиη-ло* *εοηδηηα* St. 11, 8.

-*ηш*-, -*ηδ*-. *in* *ηш-οηш*, *ηο-тδш*. see *οηш*, *тδш*.

**ηῶηα*. *ηῶηα-εηδε* *ἰῶта ἐν* . . . *οὐ μн* . . . L. 103, 2.

ηαη. "bring" M. *kāge* "bring," "carry." *теη* *ααηηεка* *ηῃε-ηλ* *каα* *δοδο-ηλ* M.
 16, 9 *ηαηηα* K. 32, 8: cf. 32, 10.

ηαη. "offspring," "brood," "baby;" cf. M. *kāge* "bring," "carry" M. K. D. *kak* "warm
 oneself," hence D. *kak-kir* "to hatch (eggs)" (Reinisch). *κοηηηοηη* *ηαηλ* *οηεка*
οηηηοηεηα M. 3, 13 *εαη* *ηαηηка* *οηηηοηεηα* M. 14, 13.

ηαλ. "after." *εη-ηοкаλ* *εиη* St. 9, 11 *ηαδεε-локаλ* *εиη* St. 13, 14: cf. *εη-ηαλш*
ηῃε M. 12, 12 *εῖη* *εηελλεῖ* *ηαηαкоη* *ηαλ* gr. 10, 2: cf. L. 111, 7?

ηαηη. *εῖтηεηη-δε* *ηεμογ* *ηῃ* · *ααλλοка* *ηαηηα* · *οηεἰδηεηη-οη* *ηεμογ* *ηῃ* · *λα* *ααλλ* *ηαηηα*
 K. 32, 8-10 *οηελка* *ηαηηηη* *ηαηηολ-οη* K. 32, 14: see also *ηαη*.

**ηαηη* (*канών*). *ηῃεηηηοηηα* *ηαηηαηοηεεῖη* K. 19, 2.

ηαη. "eat." "food;" cf. M. *kab* "eat" *kaba* "food." *ηαη-κοῖῶδ* M. 9, 8 *ηαη-εηтῃεηα*
 M. 9, 10 *ηαηεγραα* K. 21, 1 *ηῃεηη* *ηαηαка* *οηεραηηῖта* *ηαηηη* 24, 14-25, 1 *ηαηηη*
 28, 14 *тᾱη* *ηαηα* *ηορεка* *εтηη* *αεἰολ* *ηαηλ-ααλ-ло* *ηηκῖ* *κοηηηα* K. 29, 1-2 *αηδῖη*
ηαηα *μεαλка* gr. 4, 5: see *ηεηη*.

ηαηηα. see the last. *ηαηηα-εεηη-ла* M. 7, 12, 8, 9 *ηαηηηη-ηо* *ηαηηη* K. 32, 2.

ηαηη. *ηαηη* *αη[η]εηαηα* St. 16, 4.

ηαηηεε. *ηαηηεελ-αηη* *тῶμηαηα* M. 10, 10.

КАСС. ТАП ЛКЉА КАСОСАИ-НА К. 20, 10.

¹ ΚΑΤΑΒΕΤΑΣΜΟΣ.¹ ΚΑΤΑΒΕΤΑΣΜΑ ΟΥΟΥΚΑΛΟ ΠΑΛΑ-ΒΕΛ-ΛΟΝ ΜΕΤΑ ΔΕ ΤΟ ΔΕΥΤΕΡΟΝ ΚΑΤΑΠΕΤΑΣΜΑ
Ic III, 8.

κατ. "naked" M. *kaue* "to appear," "be open," "be uncovered" κατεῖκα κτῖρ εἰσαν
St. 12.11 κατεῖκου κτῖα-λο St. 24.1 : ΓΥΜΝΩΝ ΣΚΕΠΗ.

κε.(?) formula.(?) οὐτος ... σικτή] κε ὑμεῖς ἐστε το φῶς 102, 5.

κε. μένιν κσο Κ. 26,7 ταικεσο gr. 4,4 παπορ νεπερ κε'λ-δε σεσαρτοφ εν'σον ααφρ-
κε'λ-σαλ' αοαρτοφ οτελν[ε]λ-δε κε'λλο ααφ[ε]μ[α] St. 31,1-5; see also ααφρ.

νεα, "according to" δαρεν [ε]κ/καρπὰ κατὰ μὲν τὸ εὐαγγέλιον 1. 104. 10 εἰς τῇ νεα
 ὑρ[ά] εἰον κατὰ δὲ τὴν ἐκλογὴν 104. 12; cf. 115. 10 μελ[ι]χισδεκ[ι] [.].ε νεαδ[ι]λλα
 κατὰ τὴν ταῖν μελ[ι]χισδεκ 106. 3.

кѣдѧ. "go up," "rise" M. *k'irē* "go up," "rise;" cf. M. K. *kutle* "stand up" קוּמְלֵה - קוּמְלֵה
 кѣдѧ *kichdā* M. 10, 2 קָמְוֹנִי-וְעָלֵה кѣдѧ *dozdāenna* St. 3, 3, sim. 2, 3. 14. 2. 14. 0.

KCI-. *SEE* **RI-**.

кѣА, see -зє...-зєвѣА, the forms are зєвѣА-морѢ[лѡ]: зє-вєрнѣА and зє-кѣАнѣА; зє-вєи, зє-вєинѣА; зє-кѣА-лш; зє-кѣА-дшѣ, зє-кѣАчюи-ои, зє-[к]ениѢ: cf. кѣА, кѣАкиивѣА. христѣносѣ кѣАвиѣни сии доуарѣни М. 16. 3 таи дѣА-лѡ кѣАвиѣни К. 21, 5

κεΑΑ. "likeness" *M. kel* "boundary" *kel* "amount" $\mu\omicron\sigma\upsilon\rho\alpha\tau\alpha\ \tau\tilde{\iota}[\epsilon\epsilon]\tilde{\eta}$ κεΑΑΑΑ $\delta\alpha\delta\ \epsilon\pi\omicron\iota\eta$ -
 $\epsilon\tau\epsilon\tilde{\nu}\ \omega\varsigma\ \pi\rho\omicron\varsigma\epsilon\tau\alpha\epsilon\tilde{\iota}\nu$ L. 100, 7.

κεῖλται "the same," "the like," "thus" M. *keilla* κεῖλται οὐτέτιν' ἄ' ἀσυνκολλητὸν
 ἐρ[.....] ἵνα πάντες ἐν ὧσι (καθὼς, etc.) L. 109. 14 κεῖλται οὐνηδαῦμανα M. 13. 13
 ἀσυνκολλητοκεῖλται οὐνησανα M. 14. 8 κεῖλται οὐνησανα M. 15. 1 κεῖλταινα
 τεκκα τιδδσει[α] ὅσα δέδωκάς μοι δέδωκα αὐτοῖς L. 107. 9 οὐρον κεῖλταινα
 gr. 4. 3 παροῦ κεῖλταινα gr. 9. 2.

With genitive, etc. preceding "according as" $\kappa\alpha\tau\alpha\kappa\epsilon\iota\mu\epsilon\nu\ \kappa\epsilon\lambda\lambda\eta\iota\ \kappa\alpha\theta\omega\varsigma\ \Gamma\epsilon\gamma\rho\alpha\pi\tau\alpha\iota$ L. 104. 5 $\mu\epsilon\sigma\epsilon\iota\ \kappa\epsilon\lambda\lambda\eta\iota\ \kappa\alpha\theta\omega\varsigma\ \lambda\epsilon\gamma\epsilon\iota$ 105. 8 $[\tau\epsilon^3]\epsilon\iota\mu\ \kappa\epsilon\lambda\lambda\eta\iota\ \kappa\alpha\theta\omega\varsigma\ \epsilon\delta\omega\kappa\alpha\varsigma$ 106. 14 $\epsilon\iota\mu\alpha\ \sigma\upsilon\gamma\epsilon\gamma\epsilon\mu\epsilon\nu\ \kappa\epsilon\lambda\lambda\eta\iota\ \kappa\alpha\theta\omega\varsigma\ \eta\mu\epsilon\iota\varsigma\ \epsilon\kappa\ \epsilon\varsigma\mu\epsilon\kappa\epsilon\kappa\epsilon\iota\mu\epsilon\kappa\epsilon\iota$ 108. 6. 110. 2 $\chi\iota\mu\alpha\ \dots\ \mu\epsilon\sigma\epsilon\rho\iota\ \kappa\epsilon\lambda\lambda\eta\iota\ \kappa\alpha\theta\omega\varsigma\ \epsilon\gamma\omega\ \omicron\upsilon\kappa\ \epsilon\iota\mu\iota$ 109. 3 $\epsilon\tau\epsilon\rho\epsilon\iota\mu\ \kappa\epsilon\lambda\lambda\eta\iota\ \kappa\alpha\theta\omega\varsigma\ \acute{\alpha}\pi\epsilon\sigma\tau\epsilon\iota\lambda\alpha\varsigma$ 109. 7 $\chi\iota\mu\ \sigma\upsilon\mu\epsilon\iota\mu\ \kappa\epsilon\lambda\lambda\eta\iota\ \kappa\alpha\theta\omega\varsigma\ \epsilon\mu\epsilon\ \eta\gamma\acute{\alpha}\gamma\eta\kappa\alpha\varsigma$ 110. 6 $\mu\epsilon\sigma\epsilon\epsilon\iota\ \kappa\epsilon\lambda\lambda\eta\iota$ M. 14. 16; cf. 100. 15 $\chi\iota\mu\epsilon\iota\ \kappa\epsilon\lambda\lambda\omicron$ gr. 2. 2.

κεκο. "four" M. *kemso* var-ke-moonna τοῦδεπτα-λο St. 24, 8 ΟΙΚΟΥΜΕΝΗΣ ἈΨΑΛΕΙΑ?.

вен. "to carry, place" $\epsilon\tilde{\iota}\tilde{\iota}$ $\kappa\alpha\tau\alpha\lambda\iota\sigma\tau\alpha\iota$ - $\lambda\omicron$ $\mu\alpha\iota$ $\kappa\epsilon\varsigma$ - $\lambda\alpha$ $\kappa\epsilon\tau$ - $\lambda\omicron\tau\iota$ $\alpha\tilde{\iota}$ $\alpha\tilde{\iota}\tilde{\iota}$ $\lambda\epsilon$ μ . 6.5 $\lambda\epsilon\tilde{\iota}\tilde{\iota}$ $\kappa\epsilon\tau$ - $\omicron\tau\iota\sigma\tau\alpha\tilde{\iota}\alpha\tilde{\iota}$ $\lambda\epsilon\tilde{\iota}\tilde{\iota}$ μ . 6.15 $\lambda\epsilon\tilde{\iota}\tilde{\iota}$ $\tau\omicron\gamma$ - $\lambda\alpha$ $\kappa\epsilon\tau\alpha$ $\kappa\alpha\iota\tilde{\iota}\alpha$ $\epsilon\sigma\tau\epsilon$ - $\lambda\alpha$ $\omicron\tau\epsilon\kappa\omicron\lambda\epsilon\tau\alpha$ μ . 7.12 $\lambda\omicron\sigma\tau\iota\kappa\omicron\gamma$ $\mu\alpha\iota$ $\lambda\iota\tilde{\iota}\tilde{\iota}$ $\nu\alpha$ - $\lambda\iota$ $\kappa\epsilon\tau$ - $\delta\omicron\sigma\sigma\alpha\tilde{\iota}$ μ . 9.15 $\pi\omicron\sigma\kappa\omicron\upsilon\tilde{\iota}\alpha$ $\kappa\epsilon\varsigma$ - $\lambda\alpha$ $\kappa\epsilon\tau$ - $\lambda\omicron\tau\iota\kappa\epsilon\tilde{\iota}$ κ . 19.17; similarly κ . 21.8. 31.6 $\pi\omicron\sigma\kappa\omicron\lambda$ $\kappa\epsilon\varsigma$ - $\lambda\alpha$ $\kappa\epsilon\tau$ $\delta\tau\alpha\tilde{\iota}\nu\omicron\upsilon\tilde{\iota}$ κ . 20.16 $\tau\omicron\tau\tilde{\iota}$ $\kappa\epsilon\tau$ - $\omicron\lambda$ κ [...] μ - $\lambda\omicron$ $\epsilon\pi\alpha\tilde{\iota}\omega$ $\omicron\tilde{\iota}$ $\eta\tilde{\iota}$ $\tau\omicron$ $\pi\alpha\tilde{\iota}\delta\iota\omicron\gamma$ ι . 114.13.

КНИТ. ТАБЛА КНИТРОН М. 9. 10.

вер. М. кер. "εἰς τὴν πρ." "arise," κερ. εὐσεβοδοσι οὐκ ἐκνυ-πακκε-δενιши ε μη κατα-
πατεῖσθαι ὑπὸ τῶν ἀνθρώπων L. 102, 2-3.

кет. сѣ-кета-маѣѣс он ѡтавраговскє К. 23.12.

[illegible]

¹ **ΚΑΤΑΒΕΤΑΙ** should be added to the examples of Greek loan-words on p. 70 standing in a class by itself between (5) and (6).

-λα. "in" of place, "amongst" of people and things M. -l, -la "in," changing to *ra*, *na* after *r* and *n*. "in" of place κοσμος-λα εν κοσμῳ L. 101, 6 εν τῳ κοσμῳ 108, 1, 2, 6, 13
 2. 10. 3, 8 ταςκας-λα εν μέσῳ L. 101, 5 μέλχισσεδεκῇ [..] κεκαδ-λακα κατα την τάσιν
 Μελχισεδέκ (objective) 106, 3 "among" of persons and things επιῶν-λα επι εν οἱς
 101, 5-6 επι τεσσου-λα μεκκῆλ οστεκα μιὰν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων
 103, 6 αν δουτραπεου-λα M. 3, 3 "from in" τεῖ-λα φοκαδεκα οὐ μὴ παρελθῇ
 ἀπὸ τοῦ νόμου L. 103, 4 κοσκατῆ-λα εκ τοῦ πονηρου 109, 2 "(to) in" ταν κισσε-
 λα οστοςαρε M. 3, 8 cf. also λα-τῆλ "towards" λα-τουμεν "before."

*λακος. λαῖκοσσου οτελ K. 24, 13.

Λεκκῃ. see εκκῃ.

-Λι. -Λε. copula 1st and 2nd sing. with participle. τεκκον [ουδα]ρα-Λι καὶ ἀγάπηςας
 αὐτοῦς L. 110, 6 εἰ-δε εἰληπος επι-Λι M. 6, 1 εταρτα/καρρ/Λι εἰ σπενδομαι
 101, 12 δουτ'αρρ/Λε M. 6, 5-6; also καῖρη-Λι (for λι?) gr. 9, 5; cf. -λο.
 -Λιη, -κε.

*Λιχχινωζιμ λυχνιδιον). λιχχινωζιμ-δε ἡ τε λυχνία L. 111, 4.

-λο. -Λιη, also -νο, -ρο after *n*, *p*: ἰουδαία/η/-νο L. 113, 2 αἰῶνιαν-νο. οσκουρ-ρο M.
 11, 13. 31, 16 οσκουρ-ρη gr. 4, 2 "in" of place and time, "among" of things and
 persons, etc., agreeing with the use of -λα "in" of place τος-λο δουτιου φαρρ/α]
 ἐν γαστρί ἔξει L. 100, 2 ἐπολεμη ἰουδαία/η/-νο ἐν Βηολεῒς της Ἰουδαίας 113, 2
 μαμαλ-οεκι-λο ἐν τῇ ἀνατολῇ 113, 7 ἐ-λο ποι: 113, 5 ετε-λδ ποι: 113, 13 "in"
 of time τασκα αἰῶνιαν-η/ο? πάντοτε L. 100, 14 οσκιρ-νο-Λιη ἐν ταῖς ἡμεραῖς 105, 11
 ταν-Λιη οτε 108, 7 οσκιρ-νο-Λιη ἐν ἡμεραῖς 113, 2 εἰλανε-λο-ειον οτε δε ηλθε
 τὸ πλήρωμα 112, 8 "among" of time οσκιρ-νο-Λιη οτελ-λο M. 2, 10 "from in"
 φαλ-νο-λο ηικκεν διεγερθεῖς ἀπὸ τοῦ ὑπνου L. 100, 6 μαμαλ-οεκι-λο παρα ἀπὸ ἀνα-
 τολῶν 113, 3 κοσμο-λο δοσλ εκ τοῦ κοσμου 107, 5 κοσμοει-λο διῶρα εκ τοῦ κόσμου
 109, 4 παροσπο-λο οσινουτακα γενόμενον ἐκ γυναικός 112, 9 "in" more generally
 επι-τριτ-λο ωστε "wherefore" L. 100, 13 ἐνοσ οτελ-Λιη ἐν ἐτέρῳ λεγει 105, 8
 οαρ-ρηι εαυτῷ 105, 1-2 ἀλε-ναδδα-Λιη ἀληθῶς 107, 10 ἀλε-λο ἐν ἀληθείᾳ 109, 10
 [τανα αἰῶνιαν-νο παντοθεν 111, 11 μιτωι μῆ-λο κατὰ μέρος 112, 1 "(to) in"
 τος-λο δορα καδ M. 12, 4; see also -ζιμ, -καλο, -τοσος, -ηδο.

-λο. -Λιη, changing to -νο after *n*: οσινιμ-νο 100, 3. emphasizing particle; copula
 [η]ετακολ κηριε/κου/πολ-Λιη ινα πληρωθῇ τὸ ρηθεν L. 100, 1 παροσποειλ-λε ...
 δουτιου-φαρρ/α] η παρθένος ἐν γαστρί ἔξει 100, 2 οσινιμ-νο τετεται 100, 3 αἰλῆλ-
 Λιη εα-δαλ μεθ' ἡμῶν ὁ θεος 100, 5 [ε]λῆρ/ε/μ μεμνα-Λιη οὔκ ἐγινωσκεν 100, 10
 [ε]δ/μ/τεε-λο οὔδε ... ἐκοπίασα 101, 11 ἐγῆλ οὔρασι μεμπερ-Λιη εἰς οὔδεν ἰσχεῖ
 ετι 102, 2 ερι μεντα-λο οὔ δύναται 102, 5 επι-νο αἰτη 104, 27 οσκαεσοε-Λιη
 ἐχθοροί 104, 11 οσκαρ/α]εοε-Λιη ἀγαπητοί 104, 12 σκαρπερ-λο οὔτω 104, 4, 105, 4
 εἰ-λο ... οσιναπα ἐγῶ ... γεγέννηκα 105, 7, cf. 108, 7 κοηκολ-Λιη ινα ἐχτε 106, 6
 ἡμῶν/α-λο κῆρα ἐληλυθεν η ὦρα 106, 11 ἐμκαροε-λο σοι ησαν 107, 6 τῆλ-λο εταβον
 107, 10 τει δουριδ-λο περὶ αὐτων 107, 13 δουμιμ-Λιη οὔκετι εἰμι 108, 1 κοσμο-
 λα-λο ἐν τῳ κόσμῳ 108, 2 ζαμ-μεμνα-Λιη οὔ δεῖς ἀπωλετο 108, 10 εἰταλλε-λο
 πρὸς σε 108, 12 εεμ-μ/μ/με-λο οὔ .. ἐρωτω 109, 12 εταρ μενα-Λιη οὔκ ε βα
 110, 13 εἰτα-λο μεσικουα λεγεται αἰα 111, 6 εἰταδ-λο οσικουα η τελεμεν αἰα
 111, 9 εταρα-λο οὔτως ην 112, 3 εσαριμ-λο το πνευμα 112, 13.

-λογο (in K.), λοκο, λοκω, λοκωω "in," "through," "by means of," "(more) than" M. -logo
 εἰ-ταρ-λοκω ἐν τῷ ὀνόματι σου L. 108, 4, 8 -δεικν ταρ(sic)-λοκω M. 16, 1 εἰω[α]
 ἄλε-λοκο ἐν τῇ ἀληθείᾳ σου 109, 5 τει εἰ-λοκω διὰ τοῦ λόγου αὐτῶν 109, 12
 τᾶ-λε-λογο εἰω K. 26, 11 ἄκοσα μῆμμανου-λογο εἰω K. 30, 7 οὐε-λο-λογο St. 15, 1.

μα. see μα-λω.

μαρ. (cf. μακ?) "suffer." (?) μαρην εἰσε τοῦ ἁγίου μαρην ἀλλὰ θαρσείτε L. 106, 7 μαρ
 υρεν-πον M. 5, 5 μαρῶ κοῦ' εἰσε M. 6, 13 ταῖνα μαρῶ-ε-ε St. 1, 6.

μαρδα. μαρδακα εἰσε μαρδα K. 23, 8.

μαρτ. μαρταρισος μαρτῆ K. St. 14, 14.

μακ. "shame." (?) ταν δε-λα μακ ἀριστα M. 2, 4 μακην εἰσε-ε St. 8, 11.

μακαν. used with imperatives. εἰ-ον μακαν εἰσε ... αὐτοδανω M. 22, 9 εἰ-ον
 μακαν ... μαδανω K. 25, 4 μακαν τᾶ-λα εἰσε K. 33, 4.

μακ. (?) μακῆκα θλίψιν L. 106, 6-7 ἀμακτος δῆμ-λα ἐκ πασῶν τῶν θλίψεων μου gr.
 2, 9, cf. μαρ.

μαλλ. μετε τῆρα δε ποτ μαλλωρα δε κρηνα γενεᾶς σκολιᾶς καὶ διςστραμμένης L. 101, 4.

μαλλε. cf. M. *malle* "all." εἰ-κετα μαλλε K. 23, 12.

μα-λω. "by power," "by grace," (?) "from." (?) εἰρηι μα-λω ... ἀκα ἀλλοε M. 11, 6
 εἰσε-ε ἀκα-λο-εἰ μα-λο τωρα M. 11, 14 τωριό μα-λο τωρα St. 16, 1.

μαμ. "curse," "impiety." (?) τει μαμα μῆμμανου-ον St. 10, 7.

μαμ[ε]-κατα (?) "impious." (?) ἱουδαϊσμοι καμ[ε]-κατω M. St. 8, 7.

μαν. "that" M. K. D. *man* "he," "it," "that." μαν εἰ-λα M. 2, 12, 3, 14 μαν κοσ-
 μου M. 4, 3, 8, 7 μαν κῆ-ε-λα M. 6, 4 μαν ἀπὸ εἰσε-ε M. 9, 15 μαν ὁδω
 M. 11, 15 μαν εἰ-ε M. 12, 4 μαν εἰ-λα-ον M. 12, 16, 15, 3 μαν οὐ[κ]ε St.
 16, 9 absolute μαν-πο M. 5, 10 probably also μαμ-ε K. 27, 14 μαμιν εἰσε
 K. 32, 3, cf. K. 22, 14 plural also μῆμμανου κακῆνοι L. 110, 8.

*μαμνα (MÁNNA). μαμνην ἀπὸ κα[...]. εἰσε τοῦ ΜΑΝΝΑ L. 111, 13.

*μαρμαδο. see ἀλλήλοιστα.

*μαρταρικοῦ. see ματαρτικοῦ.

*μαρτυρος. μαρτυρος εἰσε μῆμμανα M. 1, 2 μαρτυροσμου M. ἱρ[α] [τα-λο (= μαρ-
 τύρων καύχημα) St. 22, 1.

μασα. cf. M. *mas* "good" K. 33, 1.

μαστ. μαστα τωρα gr. 4, 7.

*ματαρ. "witness," cf. Eg. *mtr* Copt. (Boh.) μεωρε "witness" and μαρτυρεῖν. αἰ-ε
 ματαρ[ε] Sale 14 αἰ after names of witnesses Sale 15-22 ματαρτικοῦ cf. μαρ-
 τυρικόν "hymn to a martyr." εἰσε ματαρτικοῦ οὐ-ε K. 31, 4, same with μαρ-
 ταρτικοῦ K. 24, 11.

ματτα. ἀκα ματτακα κρηνα εἰσε-ε gr. 4, 2.

ματτο. "east" M. *matto*. εἰρεν ματτον ἱουδαϊα St. 34, 2.

ματκ. εἰσε ματκ-ε K. 32, 14.

μαρ. "eye" M. *mān*. ταν μαρῶ τρ[ε]κα τοῦς ὀφθαλμοῦς αὐτοῦ L. 106, 9 μαρῶ τρι-
 ε[σ] fr. 2a ἀποεἰ μαρῶ-ον M. 10, 13.

*μαμ. "measuring vessel" Sah. μαμε "balancer." μαμ[ε]] ταμῶ ὑπὸ τὸν μόδιον L. 102, 7.

μαμπα. "sun" M. *masa*, *mašar* K. *masil*. μαμπαλ-ο-ε-ε ἀπὸ ἀνατολῶν L. 113, 3
 μαμπαλ-ο-ε-ε ἐν τῇ ἀνατολῇ 113, 7.

μεδ, μεδδ. ὁσῶν' φιλοζευτη-νῶ δωρα μεδδουῶν' M. 4, 8 γεννησεν μεδδῶ
 εαδενα K. 20, 14 μεδδῶ [...]δα St. 30, 5 αμεον μεδερανουῶν-λο αβιζ-δο
 K. 32, 1, see μεδδ.

*μεδδου. "service," "servant" Sah. μῆν-τασαν(?) "service" (Crisp. *Kopt. Rechtsurk.*)
 μεδδου-ταῶ οὐῶν-δαῶ M. 4, 1 ταν μεδδου-ταῶ-δαῶ M. 7, 8 μεδδουῖ
 ταιουῶ M. 2, 8, 14, 9 εἰ μεδδουῖ ταιουῶν-βεταῶ M. 13, 11 ταν μεδδουῖ
 ταιουῶνκεταῶ εἰον M. 14, 16 plural ταν μεδδουῖουῶν-δε κεκα M. 15, 14 ε
 αν μεδδουῖουῶν St. 5, 11 μεδδουῖουῶν εἰου-δερα-λο St. 26, 4.

μεκκ. "serap," "small piece." (?) εἰ τεανουῶ-λα μεκκῶ οὐκεκα μίαν τῶν ἐντολῶν τοῦ-
 τῶν τῶν ἐλαχίστων L. 103, 6 τει μεκκενι-λεδου K. 28, 2.

μεν (am, mem). "not to be" negative verb. corresponding to positive εν, em "to be"
 (cf. REINISCH, *Spr. Stg. d. Nub.* p. 29); M. K. D. *men, mun.* [ε]ἰαρίῶν-νιρ-μεννα-λιν οὐκ
 ἐγίνωσκεν αὐτήν L. 100, 10 τριδι-μεν[...]η οὐκ ἐδραμον 101, 9-10 [ε]δ[μ]ῆ-λιν
 οὐκ(ε) ἐκοπίασα 101, 11 ἐρεῶ οὐραει μενκερα-λο εἰς οὐδέν ἰσχυεῖ εἰ 102, 2. cf.
 μενκερα-[λο] 102, 8 εἰρι-μεντα-λο οὐ δύνатаι 102, 5 εοκε εἰ-μενκερα-λο οὐ
 λαμβάνει τὴν τίμην 105, 2 εοκενῶ μενονα οὐκ ἐδόξεσε 105, 5 εε[μ] α]ῖῃ-εο
 107, 14 δουμ-μινε-λιν οὐκ εἰμι 108, 1 δανι μεννα-λιν οὐκ[ε] ἀπολετο 108, 10
 εε[μ] μῆνε[μ] οὐκ ἐρωτῶ 109, 1 κοσμοει-λο διῶρα εἰον μινε-λιν ἐκ τοῦ κοσμοῦ
 οὐκ εἰς 109, 3 δαν... διῶρα μενερι κεῖλιν καθὼς ἐγὼ ἐκ... οὐκ εἰμι 109, 4
 εἰ[α]ρι μενα-λιν οὐκ εἰνω 110, 13 μεννα δουμ μενεεεῖ οὐκ ἐστὶ νῆν λέγειν 112, 2
 οἱναρα μεννα-λιν M. 1, 9 κον μεννα-λιν M. 2, 2 δανι μῆναῖ M. 9, 1 τῇ μεν
 ναννο K. 20, 3 κῶ-μῆε[μ] εἰ μῆε[μ] K. 20, 5 μνα οὐῶν μενακε K. 21, 10
 δαννα δουμ μιννα-λιν K. 20, 8 εἰ μενῶννα-λο K. 22, 8 μενεν οἱ ταμνατα-
 μιν K. 25, 14 κει μενεν K. 26, 4 μενεν οἱ εἰε βαρναρα K. 26, 12 νευει μενε-
 νο K. 26, 9 μορε μενῶ K. 27, 7 μορι μιν K. 27, 13 βαλλει μιν K. 28, 14
 εἰ μιννα-λο K. 29, 7 οὐῶν μινῶ K. 29, 6 φῶλιν μενεν K. 29, 10 μενε-οἱ
 St. 12, 11 μενηδ μενερ-λο St. 15, 3 εἰρα με μιννανα St. 3, 9 δεκκ-εῖ
 μεεε-λο St. 6, 3 δεκκ εῖ μενερ-λο St. 6, 5 κηρα εῖνα-μιν gr. 4, 3.

μετ. παρα εἰ μετ εἰμῆ Sale 5.

μετε. "generation." (?) μετε τῆρα δε πον γενεᾶς σκολιᾶς καὶ L. 101, 4.

μεν(?) "destruction." τῶ[λιν]φριουνα με[...]-ε-λο ἄβεω[ν] ἀπωλεία St. 26, 7. cf. μιν.

μενδ. "seek." (?) εἰ μενδα εορα τωμει... ἐεζήθηκα τὸν κύριον gr. 2, 8 μενδ
 εο[μ]α] γενεατα-λο St. 23, 6 = ἀπόρων εὐπορία! εφδι νανα μενδῶνα gr. 4, 5.

μεδδ. "stand." (?) οἱ μεδδ εονδε[μ] [ναουνα] ἕως ἐσταθ L. 114, 13.

μιν. copula? cf. K. -ma, -m M. *amē* REINISCH § 306. *menē* in LEPSIUS. αν τοα μιν εἰ[ρ]ον
 ἦός μου εἰ cῦ L. 105, 6 εἰαν ἱερεε... cῦ ἱερεῖς... 105, 9 εἰ-δε ἀντανα
 μιν M. 6, 12 εἰεε-λο παῶ μιν K. 19, 14 κῆεε-λο παῶ μιν K. 21, 4 τῶ[λιν]
 [...]τῶ[λιν] μιν K. 22, 2 ταμνατα μιν K. 26, 1 πατα μιν K. 27, 14 κορενα εἰε
 τατα μιν K. 26, 5 ατακρον εἰα μιν K. 33, 11 ἀρον ἀραρα μιν St. 29, 4 ταρον
 εἰα μιν St. 31, 11 ταρον τακα μιν gr. 9, 2. cf. λιν.

μιν. "vanish." (?) εἰεῶ μιντακρα εἰενα M. 14, 4. cf. μεν.

μινδ. "condemn." ε[λ]κεκα μινδου[...], KATEKINE THN ἈΜΑΡΤΙΑΝ L. 115, 8 εἰουδα-δαῶ
 μινδ εἰα K. 28, 3.

μινδ. "be full" M. *midde* "be full" *mudlon* "full." αν αῖ(?) μινδана ἐν τῇ στοματι
 μου gr. 2, 6, see μεδδ.

μιν. cf. M. *bōde* K. *mure* "run." μινῶνι μαδνα βαλλενα M. 13, 1. cf. also μενδον.

non K. 27, 2 ε[ι]ἄρι δὲ ἄλιν-ου[η] εἰ θέλεις ἐνῶναι St. 18, 10 with different subject from main verb ουκοῦρ δὲ ἄλ' ἀντακον-ου M. 3, 10 ουκίρι δὲ ἄλ' ἀνταδοροῦαν-ου M. 7, 15 κεντακον ουκοῦρ εἰπῆ-ου M. 10, 1 ὁ ἄλ' ἵρεαν-ου St. 9, 1; cf. δακ-ου καδ-ἀόκονα M. 1, 12-2, 1.

-ου, for -ου q. v.

ουδ, ουδ, "man," "husband" M. *ogoj* K. *ogij*, εἰ ουδ' ἄλ M. 7, 2 ουδ' ἄλ-ου M. 8, 2 μαν ὅῦ, δκα M. 11, 15 ταν ουδ' ἄλ-δε M. 10, 13 ουκιδεν-ου K. 32, 9 ουδ-κ' φριονα τινε-δερα-λιν (= προστάτης κηρῶν) St. 26, 1 ουκιδου ἄλ' ἄλ' ουκ' ἄλ St. 32, 9.

οσαδ, "sick" M. K. D. *oddi*, οσαδ' ἄλ' ο[.]ἰα ἱατορμεα-λιν ἱατορμεα-λιν NOCENTON IATROS St. 20, 3.

οαφ, οαφ οαφδip βληθῆν ἔϊω L. 102, 2.

οει, "oppress." (?) δετακοῦσιν ἔκου-δερα-λο St. 26, 8; cf. θλιβομένων ανσσις.

οεικ, οεικ' ἄλ' οῦσιν δακα-λο St. 24, 11.

οκ, "call," "summon," "name" M. *ogire*, ταν ταῦτα εἰμακονηλα οκαρρααλ καὶ καλέουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ L. 100, 4 τα[η] ταφκα] ἱήσον[ε]ἰα ὄκ[η] ἔως οὔ] ἐκάλεσε τὸ ὄνομα αὐτοῦ ἱήσον 100, 12, 112, 5 αρ[χ]ἱπ[ι]ερεσαλ οκτακα προσαγορευθεῖς ἀρχιερεὺς 106, 2 εἰσαλ-λο οκτακῖα ἡ λεγομένη ἁγία 111, 9 ταν ταφκα μιν αλ ὄκκω M. 13, 11 ταν ταφκα ὄκκω μιν αλ M. 14, 14 "summon" οκτακ καλκω ἄλλὰ ὁ καλούμενος 105, 3.

οκκακ "voice" οκκακ-δε K. 25, 11.

οκ, "stand on" M. *oke* "stand" or "sit upon," οκ μεδδα ρουδε[η] ἵατορκα] ἔως ἔσταον ἐπάνω L. 114, 14 τρატκα αἶκα οκκα ρεκα M. 9, 8.

οκκακ, cf. *oke* and *tige*, οκκακτακ' ἄλ' οῦσιν δακα-λο St. 25, 11.

ολλ, "hang" M. *olli*, σταπροε-λο ὁ ἄλ' ἵρεαν non St. 8, 12 ἀφδκα σταπροε-λο ὁ ἄλ' ἵρεαν δερεκα-λο K. 30, 12 ἄλ' ἄλ' εἰ καδ-λο ὁ ἄλ' ἄλ' ἄλ' δκα St. 27, 10.

ομοε, πινιποκα τογδα ου ὁμοεαδδρα-λο St. 25, 3.

ου, "and," enclitic, joining sentences (nouns in L. III, 2); -εου is generally used after a vowel, -ου after terminal (non-radical) λ, -ου after η M. K. D. *-gōn*. See also μου.

(1) -ου, φακ-ου ... καὶ (τίετα) ἵόν L. 100, 3 φακ-ου ... καὶ οὐκ ἐρίκωκε αὐτήν 100, 9 ελ-ου καὶ νυν 107, 1 ελ-ου νῦν δὲ 108, 12 εἰ ελ-ου ... καὶ τὸν λόγον σου 107, 7 αἰ-ου ... ἐγὼ 107, 12 καὶ ἐγὼ 108, 2 δε-ου M. 3, 5 τεκ-ου ... καὶ αὐτοὺς L. 110, 5 ἀρχιπ[ι]ερεσα μῆμακον αλ-[α] εἰπῆ οκακον αλ-δερεκα-ου ... καὶ (συναγωγῶν) πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ 113, 12.

Note especially εσαρῖν καρρι-ου τὸ δὲ φρόνημα τοῦ πνεύματος L. 115, 15 αἰ-λο ελ εἰ οκκαρα ὅν ἐγὼ σήμερον γεγέννηκα σε 105, 7.

(2) -ου, εἰπῆ αλ-ου καὶ οὔτοι L. 108, 1-2 πριερε σαροε αλ-ου οαλ' ἵρεν ακούσας δὲ Ἡρώδης ὁ βασιλεὺς 113, 9 ἱπ[ι]ροεαλιν οαττο αλ-ου καὶ πασα ἱεροσόλυμα 113, 10 μαν εἰ αλ-ου M. 3, 15.

(3) -εου, cf. L. 100, 5, 102, 7 πινεφι-εου διεγεροε δὲ ὁ ἴωσφ L. 100, 6 φακ' οκακ' αλ-εου κατὰ δὲ τὴν ἐκλογὴν 104, 12 κακωεἰ δακ' αλ-εου περὶ τοῦ κόσμου 107, 14 περὶ οαλ-εου-εου καὶ οὔδε εἰ αὐτῶν 108, 10 ἰδεκα-εου ἡ αλ' 109, 1 κακωε-λο δκα-εου εκ τοῦ κόσμου 109, 3 εἰπ[α] λ' αλ-οκω-εου ἐντὴ ἀλ' οκ' σου 109, 5 κακωε-ου εἰλ' αλ-εου οτε δὲ ἡλ' τὸ πινεμα τοῦ χρόνου 112, 7; joining nouns ἡδεκακον αλ' ... ἡδ-εου δακ' εἰρεκα δακ' ... ματα ... τὸ τε ἁγιον κοσμικόν L. III, 2.

ον. ταρον ονταβαση gr. 9, 4.

οναρι. αρφαδ[ε]δ οναρερα-λο St. 21, 6.

οναττο. "all," "entire." [ονατ]τοκ(?) ανειδαναση παντα ποιειτε L. 101, 1 ιερουλι οναττο
πας ισραηλ 104, 4 [ι]εροναλμη οναττολ-λον και πασα ιεροσολυμα 113, 10 κοσμοι
οναττο-λα St. 7, 12 ιοσμοι οναττοκα St. 11, 5 κοσμοι οναττο-λα St. 15, 12 τον
λελ οναττο-λο St. 12, 5.

*οναμτι. "supplication," (?) cf. Coptic οναμτε. οναμτι [··]κατ[α]λ[-δε] μετ[α] κραιγχο
ιςχυρ[α]ς L. 105, 13.

ονυ. see ον[υ].

ονεια, φεια. "woe!" M. *waiā* "woe!" ονεια-λο τον δελ-λο K. 28, 8 ονεια-λο ειτος ...
νεκ[α]-λο K. 30, 3 φεια-λο ιεροδεον ... ανη-λο K. 31, 15.

ονεια. ονειαρ[α] ναρια-λο St. 1, 12-2, 1; probably a mistake for -ον ειαρ[α], see note ad loc.

ονειδ. cf. M. K. *ūwitti* "second" or *wide* "turn back." ειτος εβηκε ονειδ[α]λ-λα-μελλε
εβρη[α] M. 8, 4 ονειδ[α]λ-λο εουδα M. 11, 10.

ονεικε. "linen," "cloth," (?) ονεικε νελ[ι] κ[ι]τικα St. 9, 9.

ονιλ(?) αϊου[α]ν K. 22, 6, see αϊου[α].

ονικε. cf. M. *uiske* "change," "exchange." ονικκα ονικκα ιβμεκκα-νο K. 20, 2
εανεν τοκερ[α]ν ονικε ειτ εμην K. 28, 9.

ονειν. St. 28, 8.

ονειφδ. "star" M. *winji*. ταν ονειφδικα αϋτοϋ τον ακτερα L. 113, 6-7 ονειφδικα τον
ακτερα 114, 15.

ονεα. "one" M. K. D. *wer*, *wel* "one," "any one" and as indefinite article.

(1) absolute "one" ονεα-εμδε-ειον και οχ ... τις L. 105, 1 τερ-ια ονεα-
εμδ[ε]-ε[ι]ου ... και οδε[ι]ς ει αϋτων 108, 9 ονεα 31, 5 οκρивος-ам ονεα-λο-ειον
M. 2, 11 αν-λοστραμивος-λα ονεκκα M. 3, 4, cf. 3, 11 ονεα-λορο-εμδε St. 15, 1
εμивов[α] ονεακα K. 32, 13.

(2) adjective "one" ... αα[α]λα ονεα-εμδε η μια κεραια ο[υ] L. 103, 3 μεκβ[α]
ονεκκα м[и]аn τ[ω]ν ελαχιστων 103, 6-9 τ[ω]ν-α ονεα-ам εν ετερ[ω] 105, 8 εα[α]λο ...
ονεκк-εμδε St. 6, 1.

(3) as indef. article "a certain," "a" (not in Lect.) εα[α]ροσον ονεα St. 14, 2;
very common in M. ε[τ]ιος ονεα-λο αμивος ονεα-λα αοα[α]ρα M. 1, 5-6.

Forms ονεα M. 3, 11 K. 21, 5, 24, 13, 31, 5, 32, 2 ονεα-λο M. 1, 5 ονεα-лон
K. 22, 13 ονεκκα M. 3, 4, 13 ονεακα K. 22, 8, 32, 13 ονεκк-он M. 4, 8; gen. rel.
ονεина M. 9, 2 ονεα-λο of time M. 2, 11 ονεα-λα of place M. 1, 6 ονεα-αα
M. 4, 2 ονεα-ам M. 9, 13 ε[τ]ιος-εα K. 19, 16 ε[τ]ιος ονεα K. 21, 5; see also ονεα
τρι[α], ονερ.

ονεαρ, ονεαρ, ονεατ[α]ρ. cf. M. *-tere* "only," "somewhat." ονεα-ερ[α] κема νεκк K.
19, 8 ονε-ερ[α] κема νεκк K. 20, 15 ονεα[ρ]α ... κανεν K. 28, 12 ονεατ[α]ρ ...
ειτε K. 29, 1 ονεα[ρ]α ... α[α]λ[α]κκ[α]κ[α]κ[α] K. 29, 8 ονεα[ρ]α ... ε[ι]τε K. 29, 4.

ονερ. (pronounced *uer*, *uwer*?) ονερивος fr. 1a.

ονερ. "one," as numeral M. K. D. *wer* "one." αριστ[ο] ονερ[ο]ς ορνι[α] εα[α]νι ονερα-λο
K. 31, 12.

ονερ[ε]ν, ονερ[ε]ν, ονερ[ε]ν. "to be one." [τερ.] ονερ[ε]ν[α] αο[α]κκ[α]κ[α]κ[α] ε[ι]να ο[υ] [ε]ρ[-
ε]νεν κε[α]λ[α]μ ινα ω[σ]ιν εν κα[θ]ω[ς] ημε[ι]ς L. 108, 5-6 ονερ[ε]ν[α] αο[α]κκ[α]κ[α]κ[α] [α]μ[α]

οὐρεῖσιν κεῖται ἵνα ὧσιν ἐν καθὼς ἡμεῖς ἐν 110, 1-2 οὐρεῖν ἄλ' ἀσκηκοῦσθ' ἵνα πάντες ἐν ὧ 109, 14 εἴμι οὐρεῖσιν ἄλ' [... ..] ἄλ' ἀσκηκοῦσθ' ἵνα ὧσι τετελειωμένοι εἰς ἐν 110, 3.

οὐέραν. "do one thing." (?) ἐγὼ οὐέραν μενερα-λο εἰς οὐδὲν ἰσχύει ἐτι L. 102, 1.

οὐραν. κανακα οὐραν-εῖτα κανει K. 25, 1 ἰουδαίους οὐραν-δε οὐερραν-πο-λο αἶνα πᾶλλᾶ-δο νοῦττεισανα K. 30, 7.

οὐρ. "day" M. *ug* "day" (in general) or cf. K. D. *ugu, ugu* "night." ταῖνα ... κεῖται δοῦσεν οὐκ ἄλ' ῥικισθ' ἄλ' [... ..] St. 3, 4 κῆρα οὐκ ἄλ' ἀσκηκοῦσθ' K. 33, 9.

οὐκορ. "day," "time," cf. M. K. D. *ugr-es* "day" as opposed to night.

[χρ]ιστῶσιν οὐκορ-εἰλας εἰς ἡμέραν χριστοῦ L. 101, 8-9 οὐκορ διὰ ἀσκηκοῦσθ' M. 3, 9 κῆρα οὐκορ M. 10, 1 εἰλα οὐκορ-πο M. 11, 13 κῆρα οὐκορ-πο K. 31, 10 αἰεῖ οὐκορ St. 29, 1 ἀνοῖ[.] οὐκορ-πο St. 33, 6 οὐκρα μῆραν-πο M. 16, 5 αἶνα ἀρεῖ οὐκορ-ρῖν gr. 4, 2.

Plural οὐκρινθ' ἄλ' ταῖνα οὐκρινθ' ἄλ' ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ L. 105, 11 οὐκρινθ' ἄλ' ἐν ἡμέραις 113, 2 οὐκρινθ' ἄλ' οὐεῖ-λο M. 2, 10 St. 2, 11 οὐκρι-διένοσθ' M. 7, 15 εὐαρεῖ τοῦσιν οὐκρινθ' ἄλ' M. 9, 12 ταῖνα κοκκασιν οὐκρινθ' ἄλ' M. 15, 4.

οὐκ. "enmity." (?) οὐκαδένος-ἄλ' ἐχθροί L. 104, 11 τᾶλλᾶ οὐκαττα-ει K. 30, 9.

οὐκοστ. "trample." (?) εἰσ-λοδοσιν οὐκοσττακε[καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων L. 102, 3; cf. οὐκ "enmity" (?) and κοστ.

οὐκορ, οὐκρ. "to found" M. *okkire* "to place" (Lepsius). κοσμοσιν οὐκορτ-λο τοῦσιν πρὸ καταβολῆς τοῦ κόσμου L. 110, 11 κοσμοσιν οὐκορτ-λο ταρα τοῦσιν St. 30, 3, cf. οκ.

οὐλ' (οὐσιν). "hear" M. *ukkire* M. *ukki* K. D. *ulug* "ear." οὐλ' ἄλ' ἀκούσας L. 113, 9, cf. 100, 15 (?) οὐλ' ἄλ' διὰ ἀκούσας gr. 2, 6 εἰλα οὐλ' ἄλ' περραν οὐλ' ἄλ' τῆκα-νοσ-ει ... ἀδ' ἄλ' οὐκα M. 2, 13 φαλ' οὐλ' ἄλ' M. 16, 13 αἶνα οὐλ' ἄλ' μενα K. 21, 15 μα(ρ)ταρικον οὐλ' ἄλ' ἄλ' K. 24, 12. 31, 4 ἀνοσθ' ἄλ' ἄλ' δε εἰλα οὐλ' ἄλ' δεκαῖνα οὐλ' ἄλ' ἄλ' K. 29, 6 δοῦκα εἰλα ἄλ' οὐλ' ἄλ' St. 7, 11 αἶνα οὐλ' ἄλ' ἄλ' St. 10, 11 αἶνα οὐλ' ἄλ' ἄλ' ἐπ' ἄλ' ἄλ' gr. 2, 9 εἰλα οὐλ' ἄλ' St. 17, 2 οὐλ' ἄλ' ἄλ' (parallel to ἀκούε) St. 18, 11 οὐλ' ἄλ' ἄλ' St. 29, 9 οὐ ... οὐλ' ἄλ' St. 32, 2 οὐλ' ἄλ' St. 33, 10.

οὐ. cf. οἱ "love." ἀδ' ἄλ' οὐ ἄλ' εἰλα οὐ St. 32, 9, 11.

οὐν. "bear (child)" M. *unne* "bear," "beget," "bear fruit." φακ-οἱ οὐν-πο κα τέξεται γόν L. 100, 3 [οὐ]ν (παῖδα) ἔως οὐ ἔτεκε 100, 11 αἶ-λο εἰλα οὐν-πο παρὰ ἐγὼ σήμερον γέγεννηκά σε 105, 7 παρ' οὐ-λο οὐν-πο γενόμενον ἐκ γυναικὸς 112, 8 οὐν-πο γεννηθέντος 113, 1 οὐ-πο οὐν-πο ὁ τεχθεὶς βασιλεὺς 113, 6, cf. 113, 14 οὐν-πο μενα-ἄλ' M. 1, 9 οὐν-πο εἰλα-πο M. 3, 4 κοσμοσιν ... οὐν-πο-ἄλ' M. 3, 7 οὐν-πο M. 3, 14. 14, 13 τᾶλλᾶ οὐν-πο μαρταν M. 11, 4; voc. τᾶλλᾶ οὐν-πο μαρτα M. 11, 7 φακ οὐν-πο M. 13, 9 οὐν-πο αἶνα M. 13, 13 οὐν-πο M. 14, 8 οὐν-πο M. 15, 2 οὐν-πο St. 30, 4 εἰλα οὐν-πο τῆκα-πο M. 13, 7 οὐν-πο-πο M. 6, 9.

οὐνα. τᾶλλᾶ οὐναςιν K. 22, 3 οὐνα αἶ εἰνα K. 25, 4 οὐνα αἶ εἰνα-πο παδα-πο K. 25, 6 οὐνα K. 29, 3, see on "love."

οὐντι (or οὐν-τι). cf. K. *unti* "a dream," and οὐν "love." οὐντι αἶνα M. 5, 6 οὐντινα κοσμοσιν K. 24, 1.

- οσο. "two" M. *ūco*, *ūo* "two." ταν αυεϣ̄ οσοῶ-λο M. 12, 10 καταστασμα οσοῦ-βαλο
βαλα βαλ-λου μετὰ δὲ τὸ δεῦτερον καταπέτασμα L. III, 7.
- οσον. "cry out," "weep," (?) cf. K. D. *ūwīre* "call" K. *oie* "weep." οσοῶα ηεεεα
M. 11, 5.
- οση. "fall down" M. *ūbe* "fall down," "bow down" (of people), causative *ūbir*. τορον
αεκα οσηῖρα-λσι St. 21, 3 (= ὑπερῷων καοαίρεσις, βωμῶν ἀνατροπὴ οἱ νῶν κα-
θαίρεσις).
- ορη. "ye" rarely *er* (St. 2, 7, cf. *ēhōr* ib. 30, 8) M. *ur*, *uri* K. D. *ir*. ορηον ὑμεῖς L.
102, 4 ορηον K. 31, 2 St. 5, 10, 18, 8 Sale 12 ορηον "thou" (?) gr. 4, 3 οῶ-λο St.
8, 5 ορη-ου "and thou" (?) gr. 4, 4 ορηα St. 6, 8, 10, 13 ορηα St. 6, 6 ορη
ηεε[τῆς πίστεως ὑμῶν L. 101, 11 ορηον-εῖο St. 6, 2 ορη-δδ[ωῶ]-δ' ὑμας L. 104, 11
ο[δ]-εῖλλε ὑμῖν L. 106, 4 ορη[-κετα] και ὑμεῖς L. 101, 14 ορη-δωωῶ[πασιν ὑμῖν
L. 101, 13 εῖ-δωωῶ-δωῶ-δα St. 2, 7 εωδον *ēhōr* χριστοῦ St. 30, 8, probably
for ορηον.
- ορη. "self." ορη-ρη *ēaytō* L. 105, 1-2.
- ορη. "head" M. K. D. *ur*. ορηῶ-δω M. 12, 1 ἱερεσιν ορηῶ τοῦτῶ-δω-λο K. 32, 4
την ορηῶ-δω St. 10, 9.
- ορη(η?). "scribe." *kūṭū* ορηανωῶ-δε και γραμματεῖς τοῦ λαοῦ 113, 12.
- οροον. "king" M. K. D. *urū*. ηρηαν οροονα Ἡρώδου τοῦ βασιλέως L. 113, 2 ἱοῶ
ααοεσση οροονον ορηοντακκοῶ ὁ τεχθεῖς βασιλεὺς τῶν Ἰουδαίων 113, 5-6 ηρηαν
οροονεῶ-λου ... δὲ Ἡρώδης ὁ βασιλεὺς 113, 9 οροονεσσηα φορηῶ *ēhāra* αἰα
(= βασιλέων μεγαλοπρέπεια) St. 21, 7 αρηανον οροον gr. 10, 1 οροονεῶ gr. 13, 14.
- οροον. αἰ ἱηῶ οροονη αρηανον οροον gr. 10, 2.
- ορεεε(εε). *ē* αη ορεεεε *ēēēēēēēē* St. 15, 10.
- ορεκ. "answer," (?) cf. M. *uisk* "to exchange," *uskire* "to place," ηερδαι ου ορεκα
ηεεεα St. 4, 6; sim. 5, 8, 8, 1 ορεκα ηεε (sic) St. 6, 10, cf. ορεεε.
- ορεκορη. "to place," "lay down" M. K. D. *uskire* "to place," καηα *ēēē*-λα ορεκορηα
M. 7, 13 ηη ταν' ορεκρα αωρδεκα M. 8, 11 καηανανωσση ηανηεεεσσηα ...
ορεκεεῶ K. 19, 6 [ηαρ]ον ορεκορηῶ-δε-κεηα και ἡ πρόθεσις τῶν ἁρτων 111, 5.
- ορηονερε. η[...]ηῶσσηα ορηονερεα-λο St. 22, 6.
- ορηον. M. *udire* "to place," "put in." ορηον *er*α πέμας L. 115, 7 κοηανον ... κα
την κῆε-λα ορηονερε M. 3, 9 κη ορηονερε-εῖ M. 6, 15 ταν *er*-λα ορηον
ηῖα M. 7, 5 ἱερεεε-ῶ ορηονε[ε...] -λο St. 35, 1 ορηονεῖ gr. 10, 5 ηαν :
ῶ : κα ορηονε[ε] gr. 10, 6.
- ορηα. *ekka* ορηα[...]-δε ηῶ-δε-κεηα St. 18, 2, see on "love."
- ορηα. "slave" M. D. *as* "slave" M. *asaw* "be a slave." ορηαεσση αεερεα-λσι
= δούλων ἐλευθερία St. 20, 9.
- ηα. ηῶη τεσωνονα ηαεεα ηαεεηαἰ K. 26, 14-27, 1, cf. ηαη.
- ηαε. "write" M. *fau*. ηῶα ααοαα ηαεα ορηεεῶ K. 19, 5 ταν ορηεσση ηοηα
ηαεα St. 13, 1 ηαε[η]αηα St. 34, 9 αἰον ααρεα ηαεεα αα Sale 21 ηαεεε-λο
gr. 13, 10 ηαεη gr. 13, 12; see ηαη.
- ηαε. compare the last. αρηεῖ ααηα ηαηεῶα M. 10, 12 αρηαεεα ηαηηα K. 31, 9
- ηαη. "come out" M. *fale* "come out;" cf. M. *bale* "feast," "wedding." αη *er*ηονον
ηαηα ηρεεα ὅτι παρὰ σοὶ ἐσηλον L. 107, 11 ορη-βαλο ηαηα βαλ-λου μετὰ δὲ
δεῦτερον 111, 7 ερηα ηαηα ηοηα φοηα M. 12, 6 εεεε-λο ηαηα ηη K. 19, 14
ηεεε-λο ηαηα ηη K. 21, 3 ηεεεα αωρη αηῶ ηαηα δωρηεῖ K. 27, 8, cf. ηαη.

παῖν. "be troubled." παῖνισα ἐταράχην L. 113, 9.

παῶν. see παῶ.

*παπας. παπαςι ἑῷσθυνα K. 19, 3 παπαςι κοῦα gr. 16, 4.

παπ. "father" M. *fāb* K. D. *bab* "father." παπ[υον-λοδ]ιὰ διὰ τοὺς πατέρας L. 104, 13
 παπα ἑῷσα πάτερ ἅγιε 108, 3 παπα τιδικαττα πάτερ δίκαιε 110, 12 πῆσеси παπο
 λυонна M. 4, 10 παπᾶ-λον M. 9, 5 παπᾶ-δε M. 15, 16 K. 21, 1 παπ-δε K. 19, 12
 παп-кѣиоуна παπᾶ-λο (= πατήρ ὀφθαλῶν St. 25, 14, voc. in complex παπα φαλ-
 λα δοῦλλα St. 17, 5 φα παп-λᾶ δοῦλλα St. 17, 7 παп-оуеиенкел-де St. 30, 13
 оуоу παппонᾶ-лон Sale 12 тафсору папп-по gr. 9, 1 паппѣоу папору келлока
 gr. 9, 2 пап-де gr. 10, 1 папо πάτερ L. 107, 1. 108, 6, cf. 106, 11, see also M. 8, 16.
 Cf. απο.

παρ. "write," the *p* preserved before *ι*; for other forms see παει. M. *faie* "write" but
fūti "writing" (Almqvist). παρταке-си келли каѠс гѣграфтаи L. 104, 5 παρτᾶ
 ἢ γραφῇ 108, 11 παρ^τ 112, 5 παρτακοικα K. 21, 16 παρταкиса K. 22, 14 παρταкон
 каῶло gr. 10, 1.

*παραιεος. παραιεοσору маεῖтiна St. 14, 12 παραιεοσῇ цака St. 36, 2.

*παρσενος. παρσενосῖλ-λο ἢ παρσένος 100, 2, 5 παρ[οε]носка τᾶ[.] ἀριса καὶ παρέ-
 лабен ΜΑΡΙἈΝ ΤΗΝ ΓΥΝΑΙΚΑ Αὐτοῦ 100, 9 παρσενос-лῶ σπипоуताка γενόμενον ἐκ γυ-
 ναικός 112, 9 παρσеносору ἑῷсору маριан M. 10, 4.

παрк. "valley," "ravine" M. *farki* "water channel," "furrow" (Reinisch). ἱμεαφατῇ
 парк-ла St. 11, 10.

парре. "durra" M. K. *marē* "durra," "bread." паррен кодра K. 21, 10.

пароу. "bread" M. K. *marē* "durra," "bread." [пар]ору оускорутῇпоруᾶ-де-кениа καὶ
 ἢ πρόθεσις τῶν ἄρτων L. 111, 5 пафᾶсоруна паротᾶ-ло (= πεινώτων ἄρτος) St. 24, 9.

паск. "punish," (?) cf. *baskal* "tweezers" for hair Almqvist. паскарра-си K. 28, 1 паs
 нека ἱερεоси оурῇ тоутᾶ-до-ло паскарре K. 32, 5.

патт. cf. M. *fed, fedde* "pray." тап-патта ми K. 26, 1 кῆсῇᾶ мори-мини патта ми
 K. 27, 14 топпаси[оу]а тап-патта-лῶ St. 27, 6.

паоу. паоу, пау. "rule," "authority." μελхиседекῇ паоуки оу[κατὰ τὴν τάξιν μελ-
 хиседек L. 105, 10 ваза мῡицаина паоука ἐξουσίαν πάснс саркός 106, 13.

With verbal genitive or finite verb. "until," cf. K. *-bokon* with genitive.
 [оу]иинῇ . . . та[и тафсору . . . ὀке]и паоука ἕѠс оу ἑтеке . . . καὶ ἐκάλεσε τὸ ὄνομα
 αὐτοῦ . . . L. 100, 11-12 аутакепан паоука ἕѠс ἄн . . . гѣннтаи 103, 5 ὀкеи пауs
 оука ἕѠс оу . . . ἐκάλεσε 112, 5 киеи паука M. 7, 15 зиеи паука M. 16, 10 мориен
 паоука K. 27, 3 такка ерсоῶсῖло киеи паоу St. 13, 7 пещица падепи паоу
 St. 13, 11 зῶтῇ паоу gr. 4, 3.

пафр. "be hungry" M. *fañe* "be hungry." па-фрᾶка дῡпф-ениан St. 12, 9 па-фᾶs
 соруна паротᾶ-ло (= πεινώτων ἄρτος) St. 24, 8.

пащц. оуῇла пащци каппоῶ-он K. 32, 14.

паδ. паδδ. "ascertain," "enquire precisely." (?) ἄλε паδδαῶ-ло етассан[а] ἐγνωσαν
 ἄληθῶс L. 107, 10 [тоῦтῇ доῡ]rika паδдаиц[аси] ἐξετάсате ἄκριβῶс περὶ τοῦ παιδίου
 114, 7 моруи-ли падапасо K. 24, 1 тῇкῇ он мῑрк-ло падапаси K. 24, 5 ертᾶs
 еикапс-ло падапаси K. 25, 6 мидркеи-ло падапасо K. 25, 7 ἐμεпте-ла падеи
 падинᾶ · зана K. 33, 3, 4 пещица падепи паоу St. 13, 11 падеси-ло-каῶ-сiон
 St. 13, 14.

neλ. "come out" (?) M. *fale* K. D. *bele* "come out," cf. παλ: neλα δουλλ[α]φαρρα-
εεπ̄ ὃ ἐστὶ μεθερμηνευόμενον L. 100, 5.

Causative: επ̄ δουτρανεον-λο neλρεem M. 13, 6 ταν δουτρανεον-λο neλ
λινον M. 14, 7.

neλινον. gr. 14, 3.

nee. "say." η̄εετακολ τὸ ρηο̄εν 100, 1 ταν-ελλε necoλ ὁ λαλῆσας πρὸς αὐτόν 105, 6
neeen κελλη καὼς λέγει 105, 8 neeidep̄λ (ταῦτα) λελάληκα (ὑμῖν) 106, 4 ne[ι]δ[ι]
ελάλησεν 106, 9 neenna εἶπε 106, 10, so also M. 3, 1. 4, 9, 12, 14 neeδp̄ (ταῦτα λαλῶ
L. 108, 13 neetacono λέγεται 111, 6 neenna λέγειν 112, 1 neerāvon[ε] emil λέγοντες
113, 4 eēna ταν-ελ neeep̄ κελλη M. 14, 16 χριστιανος[ι]νον eiluvonλ nee
rau[] onλpa M. 2, 13 anonel neera M. 4, 16 ealla ... χρι[ε]ισm[α] ...
dounia neera-λο St. 1, 10 neel K. 30, 5, 6 neelvonλ K. 30, 15 eodē-ep̄ neei
racem K. 30, 16 eipa neeminanaka St. 3, 9 ealavone-ep̄ ... neeideanovaka St.
9, 1 ai-eλλe neeideanovaka St. 10, 2 neea ἡδm̄ St. 11, 1 neeaeenka onλovaz
zeronλ St. 29, 8 neeep̄ St. 35, 3 neeema gr. 4, 6.

meta. on napa[.] meta e[m]n Sale 15.

neim. "judge." neimidaenaka St. 4, 2 neimidaen-no St. 7, 6. 30, 7 neimidaeri-λο
St. 11, 5 kosmoska neimja nadepi naon St. 13, 10 tēnka neimjδ menarē-λm̄
St. 15, 2.

ni. "be" M. *fi* "be." ē-λο nina ... onnostonakoλ πο̄ ἐστὶν ὁ τεχθεῖς L. 113, 5 totū
nevonλ k[.] ... nīl ō ἦν τὸ παῖδιον 114, 13-14 kononaka eene-λα neē ealei
M. 8, 10 traneeil-ani nēka K. 19, 10 traneeil-ao nem K. 30, 15.

juvel (?) "cover." juveenaka περικεκαλυμμένην L. 111, 12, cf. vpr.

nevi. see nivi.

nevt, nvt. (?) "friend" M. *butti* "friend," "compatriot." ē an nēdā nevdēci St. 5, 9. 8, 2
eip̄tikaeivonaka eeci nēta-λο St. 22, 5.

nika. "wake up" M. *fikke*. ealonλ-λο nikken diegepheis apō tō ὕπνου L. 100, 7.

nevt, nikt. "light." nevt konēivonaka-non ōc φωστῆρες L. 101, 6-7 nik[ι] [τὸ φῶς 102, 4
nikka K. 20, 10 nikt konina K. 29, 3 ēnū nētū tonēivonaka-λο St. 12, 2.

nēla. "appear," (?) "be plain:" cf. M. *alli-filled*, D. *filled* "lightning" ALmqvist. nēla-
allake φαίνεσθε L. 101, 6 nēla-αλλο eēna M. 10, 15 ana nēlā dounatēci
cana K. 31, 1.

nēlupa up "to explain" nēlupa ἡδdēci ep̄ taeēva eivonaka efanērōsa sou to
ōnoma toῖς ἀνθρώποις L. 107, 3-4 nēlupā deudēna St. 3, 10 n. dandara St. 5, 3
n. dephēco St. 5, 7 n. ἡδdappa St. 6, 9 n. ἡδdunā St. 10, 7.

nū[.]. "be thirsty," (?) nū[.]lvonaka vovciā-λο διψώντων πιειν L. St. 27, 3.

nū. ētarrocoz eovon-kona nūda St. 16, 4.

nūne. "herbs," (?) nūne deeci-λο K. 21, 10.

ne, nee. "rejoice," cf. K. *uake* "rejoice" SCHULTZ. . . juveenac oip diuēilvonaal-
λo[ι]n neere xaiw kai cyxaiw pacin ὑμῖν L. 101, 13, 14 neeem naho lvonina M.
4, 10 ep̄-keal neeem M. 4, 13 ne-ēnē eieem M. 13, 15 kop nēci koλ St. 33, 4
neetanacem eivanōhtōcan gr. 2, 7 an nevane k[ι]p̄reōnka tēn xapān tēn emēn
peplhōmēnēn L. 108, 13 xepōēem[os]ia nēvane-λο St. 24, 6.

neci. "spot," (?) cf. M. *fism* "sprinkle." neciōn tanz-ani dalaλa onēa euec ἡ μία κο-
ραία οὗ L. 103, 3.

* necl. . . "faith." on necl[.]. tnc p̄ctōc mōn L. 101, 11.

- πισταρ. "baptise," "convert;" (?) cf. πιστός "faithful," πιστοποιεῖν "confirm." τεκκα
 υἱτακκωνισά M. 15, 10 -βα πισταριενα M. 15, 15.
- *πιστεν. "believe," "trust" πιστεύειν. [u]πιστεν[ci]εана εἵη ἀπὲς εἰσερεκα ἐπίστευσαν ὅτι
 σύ με ἀπέστειλας L. 107, 11-12 δι-εἰλᾶ υἱερερεα μῆμμανουσι τῶν πιστεύοντων εἰς
 ἐμέ 109, 13 τα2-20 υἱερερεα μῆμμανουσ'α-λου St. 14, 6 υἱερεά M. 7, 4 St. 13, 5
 тен δεῖλ οὔαττο-λο ἑταγρονε-λα-εἰλᾶε πιστενολус'а-λου St. 12, 6.
- пок. M. fog "pour out." оу-20 покa fr. 1b.
- поко2. cf. K. D. fogor "lame" SCHÄFER. покo2иo2иa cоy22a-ло (cf. χωλῶν βακτήρια)
 St. 19, 10.
- пооc. "raise." пооуcара ἐπάρας (τοὺς ὀφθαλμοὺς) L. 106, 10.
- ноу'лоу. "separate;" (?) cf. M. fili "uneven," "garry" (REINISCH). тδδaсиоу'а-2ε φανε2
 вaсиоу'а-2ε κέλκα ноу'лоу'а St. 13, 13.
- npaп. кeи npaп K. 28, 7.
- npaδδ. npaδδapaтpa K. 25, 3.
- npocko. "offering;" (?) npockoкka K. 19, 16 npockoкa K. 31, 5 npockoλ κῆce'а-ло кeи
 δpaиoиka K. 20, 10 npockoккoи K. 21, 6.
- po. see -ло "in;" see also -opи "with," "through" of persons.
- *ca'it. "olive" (Coptic xacit). ca'iteиoи φaδδ'а-2и St. 2, 13.
- ca'а. "word." ca'а apдиn λόγον ζωής L. 101, 7 εἵη ca'аk oи kaι τὸν λόγον σοу 107, 7
 тен ca'а-λuииn διὰ τοῦ λόγου αὐτῶν 109, 12 εἵηa ca'аḗ-ειη ὁ λόγος ὁ cός 109, 6
 ca'а . . . xpi[ci]toem[a] uceca-ло St. 1, 3 ca'аoу oтeкк-ει2ε St. 5, 12 μακeи
 ca'аcоuέ-ει St. 8, 11 ca'а μῆμμανηουcέ-ει St. 9, 12 ca'а[-ло]-ει2ε φeci-ло-
 ει2ε St. 15, 3.
- can. "bless;" (?) kacco canиa K. 20, 10 tapoу cana ми St. 31, 11.
- capии. "sip," "draught," cf. Arabic شر. opии capии oтepa-ло K. 31, 12 or perhaps
 "finger" as a measure of liquid M. sarb' "finger."
- ca2aтaи. "wall," "fort," "release;" (?) 2иφapоλoии[a] ca2aтaиa-λи St. 21, 2.
- ceue. ceueca дopa ки K. 32, 2.
- ceи. ceии. "pray." тен доури2а-ло ceииe πeρι αὐτῶν ἐρωτῶ L. 107, 13 ceи[и]иḡceco oύ . . .
 ἐρωτῶ 107, 14]oειδe'а-ciои ceии-μῆпceи oύk ἐρωτῶ ἵνα ἄpиc αὐτοὺς 109, 1 ceии2
 μ[и]иe-ло oύ . . . ἐρωτῶ 109, 11-12 т'а'аиa ceиaмeи K. 24, 8 ce[и]иoλ e22a.иa
 St. 35, 5.
- cey. "inherit" M. seue K. D. newe. apδ-eλλeи кeтaλλeиka ceу-eтиoи2а St. 14, 11 ceу2
 aттe-ои кoи-мeииa-λи M. 2, 1.
- cey. oтpoу ce2а é aи мeднeтoтeкe St. 5, 10.
- cey. кaииa ceye-ла oтeкoтpeиa M. 7, 12, so also 8, 9 кp̄-ce2é тапaси St. 29, 13.
- ce2apи. "spirit," "soul," "ghost" M. sawarī "ghost" M. sewerlī K. D. newerlī "breath,"
 "spirit." таи тоῦ ce2apиka-ло τὸ πνεῦμα τοῦ γιoу αὐτοῦ L. 112, 13 [ce]2apиῡ
 [кe2apиa . . . e]ce2apиῡka οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος φpoнoύciи 115, 13-14
 ce2apиῡ кoури . . . τὸ δὲ φpόнeиa τοῦ πνεύματος 115, 15 ce2apиoт p̄ce . . . "the
 Holy Ghost" M. 15, 17 St. 17, 8, 31, 2 gr. 9, 1, 3 ce2ap̄-2ε кeи (i. e. Holy Ghost) gr. 10, 1
 cиmep. cиmep. "passion;" (?) cf. M. K. D. simarke "sorrow," "vexation." apδи cиmeppa
 St. 16, 13 εἵη т'а'аиḡи cиmepó . . . uceacи St. 35, 4 cиmep gr. 10, 5.
- en. (?) en[.]é St. 32, 3.
- eиe. таи eиe'а-лои St. 12, 1, cf. eиe'алeи.

*εἰλεᾶ. "bless," "pray" Coptic $\mu\lambda\mu\lambda$. $\tau\epsilon\alpha\text{-}\alpha\mu$ εἰλεᾶ M. 15, 12.

εἰαμῑ. see $\epsilon\sigma\alpha\mu\eta\sigma\tau$.

-εἰ. enclitic particle used in relative sentences attached to initial word or complex. $\epsilon\iota\mu\eta\sigma\tau\text{-}\lambda\alpha\text{-}\epsilon\iota$ $\mu\lambda\lambda\alpha\lambda\lambda\alpha\epsilon\kappa\epsilon$ ἐν οἷς $\phi\alpha\iota\eta\epsilon\sigma\theta\epsilon$ L. 101, 5-6 $\tau\alpha\mu\eta\alpha\text{-}\epsilon\iota$ $\epsilon\sigma\kappa\lambda$ M. 16, 16 St. 30, 12; a singular preceding has the form $\text{-}\alpha\text{-}\epsilon\iota$ $\tau\lambda\lambda\alpha\text{-}\epsilon\iota$ ὅλλοῦ- $\lambda\sigma\delta\mu\lambda$ St. 27, 8; a plural preceding has the form $\text{-}\alpha\sigma\sigma\epsilon\text{-}\epsilon\iota$: $\tau\omega\epsilon\beta\alpha\sigma\sigma\epsilon\text{-}\epsilon\iota$. . . $\mu\eta\eta\alpha\eta\alpha$. . . $\alpha\delta\delta\lambda\epsilon$ $\epsilon\sigma\kappa\alpha$ M. 2, 16 $\delta\iota\alpha\sigma\sigma\epsilon\text{-}\epsilon\iota$. . . $\epsilon\tau\sigma\lambda\sigma\sigma\eta\alpha$ St. 4, 11 $\epsilon[\epsilon]\epsilon\iota\alpha$ $\mu\eta\eta\mu\eta\alpha\eta\alpha\sigma\sigma\epsilon\text{-}\epsilon\iota$. . . $\eta\alpha$ $\alpha\tau\epsilon\iota\delta\epsilon\alpha\mu\sigma\sigma\eta\eta\alpha$ St. 8, 6 $\epsilon\alpha\lambda\alpha\sigma\sigma\epsilon\text{-}\epsilon\iota$. . . $\eta\epsilon\epsilon\iota\delta\epsilon\alpha\mu\sigma\sigma\eta\eta\alpha$ St. 8, 11 $\epsilon\alpha\lambda\alpha$ $\mu\eta\eta\mu\eta\alpha\eta\alpha$ $\eta\alpha\sigma\sigma\epsilon\text{-}\epsilon\iota$. . . $\eta\epsilon\epsilon\iota\delta\alpha\mu\sigma\sigma\eta\eta\alpha$ St. 10, 1 $\delta\alpha\mu\lambda\lambda\alpha\sigma\sigma\epsilon\text{-}\epsilon\iota$. . . $\mu\epsilon\tau\epsilon\tau\sigma\lambda\sigma\sigma\eta\alpha\text{-}\lambda\sigma\eta$ St. 12, 4 $\delta\alpha\mu\lambda\lambda\alpha\sigma\sigma\epsilon\text{-}\epsilon\iota$. . . $\tau\epsilon\epsilon\lambda\lambda\sigma\sigma\eta\eta\alpha$ St. 29, 5 $[\epsilon]\text{-}\epsilon\iota$. . . $\delta\sigma$ see the next, $\alpha\lambda\epsilon\text{-}\epsilon\iota$ see $\alpha\lambda\epsilon$ $\epsilon\sigma\alpha\sigma\tau$ $\alpha\mu\eta\text{-}\lambda\sigma\text{-}\epsilon\iota$ $\mu\alpha\text{-}\lambda\sigma$ $\tau\sigma\pi\alpha\epsilon\iota$ M. 11, 14.

-εἰ . . . -εἰ. probably the same word, the first enclitic to an early word or complex (plural $\text{-}\epsilon\sigma\sigma\epsilon\text{-}\epsilon\iota$), the second final. Used in emphatic statements and causal sentences. . . . $\alpha\sigma\lambda\lambda\alpha\epsilon[\alpha\pi]\alpha\text{-}\epsilon\iota$ ὅτι . . . $\gamma\acute{\epsilon}\gamma\omicron\eta\epsilon\eta$ L. 104, 1-2 $[\epsilon]\text{-}\epsilon\iota$. . . $\delta\sigma\sigma\eta\epsilon\alpha\epsilon\alpha\text{-}\epsilon\iota$ $\delta\sigma$. . . $\acute{\epsilon}\gamma\acute{\epsilon}\eta\epsilon\tau\sigma$ $\alpha\iota\tau\iota\sigma$ 105, 11-106, 1 $\alpha\iota\text{-}\sigma\eta$ $[\epsilon\iota]\text{-}\alpha\lambda\lambda\epsilon\text{-}\epsilon\iota$ $\eta\epsilon\epsilon\text{-}\epsilon\iota$ $\kappa\alpha\iota$ $\acute{\epsilon}\gamma\omega$ $\pi\acute{\rho}\sigma$ $\epsilon\epsilon$ $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ 108, 3 $\epsilon\eta\eta\alpha$ $\epsilon\alpha\lambda\epsilon\text{-}\epsilon\iota$ $\epsilon\eta\eta\alpha\text{-}\epsilon\iota$ $\delta\alpha\lambda\epsilon\lambda$ ὁ $\lambda\acute{\omicron}\gamma\omicron\varsigma$ ὁ $\varsigma\omicron\varsigma$ $\acute{\alpha}\lambda\theta\epsilon\iota\alpha$ $\acute{\epsilon}\tau\iota\eta$ 109, 6 $\tau\lambda\lambda\eta$ $\tau\sigma\pi\epsilon\sigma\sigma\epsilon\text{-}\epsilon\iota$ $[\text{-}]\eta\sigma\text{-}\epsilon\iota$ ὅτι (because) $\delta\acute{\epsilon}$ $\acute{\epsilon}\tau\epsilon$ $\gamma\iota\omicron\iota$ 112, 12 $\alpha\iota\text{-}\epsilon\iota$ $\kappa\epsilon\eta$ $\sigma\eta\sigma\sigma\alpha\epsilon\epsilon\text{-}\epsilon\iota$ M. 6, 15 $\mu\alpha\eta\eta\alpha\text{-}\epsilon\iota$ $\tau\lambda\lambda\lambda$ $\delta\sigma\sigma\eta\epsilon\alpha$ $\epsilon\eta\eta\alpha$ $[\delta\sigma\sigma\eta\sigma]$ $\eta\alpha\epsilon\eta\alpha\pi\pi\alpha\text{-}\epsilon\iota$ K. 27, 14-28, 1 $\tau\alpha\pi\sigma\tau$ $\epsilon\sigma\alpha\epsilon\text{-}\epsilon\iota$ $\eta\epsilon\epsilon\pi\alpha\text{-}\epsilon\iota$ K. 30, 16.

$\epsilon\epsilon\eta$. at end of interpretations of words. $\epsilon\epsilon\pi[\alpha]$ $\epsilon\epsilon\eta$ $\tau\lambda\lambda\lambda\lambda\text{-}\lambda\eta\eta$ $\epsilon\alpha\text{-}\alpha\lambda$ $\eta\epsilon\lambda\alpha$ $\alpha\sigma\lambda\lambda[\alpha]$ $\epsilon\alpha\pi\pi\alpha$ $\acute{\epsilon}\epsilon\eta$ ὃ $\acute{\epsilon}\tau\iota$ $\mu\epsilon\theta\epsilon\pi\mu\eta\eta\epsilon\gamma\omicron\mu\epsilon\eta\sigma\eta\sigma$ $\mu\epsilon\theta$ $\eta\mu\omega\eta$ ὁ $\theta\acute{\epsilon}\sigma$ L. 100, 6 $\alpha\lambda\lambda\eta\lambda\sigma\tau\iota\alpha\text{-}\epsilon\iota\alpha\eta\eta\alpha$ $\theta\epsilon\lambda\kappa\alpha\sigma$ $\mu\alpha\pi\eta\alpha\sigma$ $\epsilon\epsilon\eta$ $\cdot$ $\epsilon\eta\epsilon\pi\eta\sigma\eta$ $\epsilon\eta\eta\eta\alpha$ $\kappa\epsilon\epsilon\pi\alpha\epsilon\kappa\eta$ $\cdot$ $\tau\lambda\lambda\sigma\eta$ $\delta\alpha\mu\lambda\lambda\sigma\eta\eta\alpha$ $\epsilon\eta\eta\eta\alpha\pi\sigma\eta\eta\alpha$ $\epsilon\sigma\sigma\kappa\eta\pi\alpha\mu\epsilon\sigma$ $\cdot$ $\sigma\eta$ $\tau\alpha\eta\eta$ $\sigma\eta\text{-}\tau\alpha\pi\sigma\alpha\mu\epsilon\sigma$ $\epsilon\epsilon\eta$ $\cdot$ M. 29, 15-30, 3.

$\epsilon\eta\eta$. "nation," "gentile." $\epsilon\eta\eta\eta\sigma\eta$ $\tau\omega\eta$ $\acute{\epsilon}\theta\eta\omega\eta$ 104, 2. Schaller compares Eg. *sh* "enemy."

$\epsilon\eta$. . . $\acute{\epsilon}\eta$. . . see $\epsilon\epsilon\eta$.

$\epsilon\sigma\sigma\sigma$. cf. M. suk K. D. *sugur* "climb down." $\epsilon\sigma\sigma\sigma\eta\text{-}\kappa\alpha\epsilon\eta\sigma\eta\eta\alpha$ $\epsilon\sigma\sigma\sigma\alpha\text{-}\lambda\sigma$ St. 23, 11. cf. $\pi\lambda\omicron\upsilon\varsigma\iota\omega\eta$ $\chi\alpha\lambda\iota\eta\sigma$.

$\epsilon\sigma\kappa\kappa$. M. K. *sokk* "take up," "take away." $\sigma\sigma\pi\text{-}\pi\eta$ $\epsilon\sigma\kappa\kappa\alpha$ $\epsilon\sigma\kappa\kappa$ $\epsilon\tau\text{-}\mu\epsilon\eta\kappa\epsilon\alpha\text{-}\lambda\eta\eta$ $\sigma\eta$. . . $\acute{\epsilon}\alpha\upsilon\tau\omega$ $\lambda\alpha\mu\beta\acute{\alpha}\eta\epsilon\iota$ $\tau\eta\eta$ $\tau\iota\mu\eta\eta$ L. 105, 2.

$\epsilon\sigma\lambda$. "deceive," "betray," (?) cf. *shli* "squinting" ALMQVIST. $\epsilon\sigma\lambda\alpha$ $\alpha\sigma\sigma\mu\eta\alpha$ $\tau\delta\delta\mu\epsilon\iota\alpha$ (= $\epsilon\iota\varsigma$ $\tau\eta\eta$ $\pi\pi\omicron\delta\omicron\varsigma\iota\alpha\eta$) K. 27, 11 $\epsilon\sigma\lambda\alpha$ $\alpha\sigma\sigma\mu\eta\alpha$ $\tau\delta\delta\sigma$ (= $\tau\omicron\upsilon$ $\pi\pi\omicron\delta\omicron\tau\omicron\gamma$) K. 27, 4 $\epsilon\sigma\lambda$ $\tau\sigma\kappa\alpha$ gr. 4, 4.

$\epsilon\sigma\pi\sigma$. "priest," (?) $\epsilon\sigma\pi\sigma\eta$ $\acute{\epsilon}\eta\epsilon\lambda\epsilon\eta\alpha$ M. 15, 9 $\epsilon\sigma\pi\sigma\eta\text{-}\lambda\sigma\eta$ M. 15, 10 $\alpha\sigma\sigma\pi\eta$ $\epsilon\sigma\pi\sigma\eta\lambda$ Sale 14, 16.

* $\epsilon\sigma\lambda\epsilon\iota$, $\epsilon\sigma\eta\alpha$. "month." Coptic Sch. $\epsilon\sigma\eta\alpha$ Boh. $\epsilon\sigma\eta\alpha$ Achm. * $\epsilon\sigma\eta$ "new moon," "beginning of month." $\epsilon\sigma\lambda\epsilon\iota$ $\tau\sigma\epsilon\kappa\epsilon\eta$ $\sigma\eta\kappa\eta\pi\sigma\eta\lambda$ M. 9, 11.

$\epsilon\sigma\alpha\alpha$. cf. M. K. D. *sud* "empty." $\eta\sigma\sigma\alpha\eta\sigma\eta\eta\alpha$ $\epsilon\sigma\alpha\alpha\text{-}\alpha\eta$ St. 19, 11 (cf. $\kappa\omega\lambda\omega\eta$ $\beta\alpha\kappa\tau\eta\eta\alpha$ ὁ $\lambda\epsilon\pi\omega\eta$ $\kappa\alpha\theta\alpha\pi\iota\varsigma\mu\omicron\varsigma$).

$\epsilon\sigma\eta\eta$. M. *sukk* "descend." $\alpha\eta\eta\eta\text{-}\alpha\sigma$ $\epsilon\sigma\eta\eta\alpha$ $\eta\epsilon\eta\eta\alpha$ M. 3, 16 $\tau\alpha\eta\eta\alpha$ $\tau\alpha\sigma\delta$ $\eta\epsilon\eta\lambda$ $\epsilon\sigma\eta\eta\alpha$ $\eta\alpha\lambda\alpha$ $\kappa\sigma\tau\eta\alpha$ $\epsilon\sigma\eta\eta\alpha$ M. 12, 5.

$\epsilon\sigma\eta\eta\sigma\eta$, $\epsilon\iota\alpha\mu\eta$. "found," "erected," (?) $\tau\lambda\lambda\sigma\eta$ $\delta\alpha\mu\lambda\lambda\sigma\eta\eta\alpha$ $\epsilon\eta\eta\eta\alpha\pi\sigma\eta\eta\alpha$ $\epsilon\sigma\sigma\kappa\eta\pi\alpha\mu\epsilon\sigma$ K. 30, 1 $\kappa\epsilon\epsilon\epsilon\eta\sigma\eta\eta\alpha$ $\epsilon\sigma\eta\eta\eta\sigma\eta\eta\alpha\text{-}\lambda\sigma$ $\cdot$ $\epsilon\sigma\lambda\eta\varsigma\iota\alpha\varsigma$ $\sigma\epsilon\mu\acute{\epsilon}\lambda\iota\sigma$ St. 25, 5.

$\epsilon\eta\eta$. $\epsilon\eta\eta\sigma\pi\alpha\text{-}\alpha\eta$ gr. 4, 6.

$\epsilon\sigma\eta\alpha$? a title? $\sigma\sigma\eta\eta\eta\sigma\eta\alpha$ $[\text{-}]\eta$ $\epsilon\sigma\eta\alpha$ $\epsilon\eta\eta$ Sale 5.

σοφο. σοφοδῶ St. 34, 2.

*εταυρος, εταυρος. "cross" εταῦρος. εταυροῦ ... -λι St. 18, 12-27, 7, for which εταυροῦ ... -λι faultily in 23, 10 (connected) 24, 11. 25, 1 εταυροῦ οὐκ St. 14, 1 εταυροῦ φοβο ... St. 1, 9. 7, 2 εταυροῦ φοβο ... St. 28, 9 εταυρος φοβο ... St. 32, 10. 34, 10 εταυροκα St. 10, 3 εταυροῦ φορ-ρη St. 13, 7 εταυροσι-λο ολλυρεαν St. 8, 11 εταυροῦ-δο ολλειν K. 30, 10 εταυροτε-λα-υῶλε St. 12, 5. ενεῶλε. cf. sigillum(?) εἰ ενεῶλε παριακου βαλο gr. 10, 1, see ενεῶ.

τα, ταα. "maid," (?) μεδδοτη-ταλ οὐκ-ταλ M. 4, 1 ταη μεδδοτη-ταα-ταλ M. 7, 8 μεδδοτη ταειουα M. 2, 8. 14, 9 εἰ μεδδοτη ταειουκ-ρεταλ M. 13, 12. 14, 17; (also in names of women ΜΗΝΑΝ-ΤΑ COXCIN-TA).

ταα. ταα-λο gr. 4, 7.

ταειν. ταειν · α · κα Sale 10.

ταη. see ταρ.

ταη. ταηαειν ἀνοια ταου αεαυουεκε · κῆρεν ταηαειν St. 29, 10-30, 1.

ταηκ. αικα σολα τοκα ταηκεο ... ιουει-ταλ gr. 4, 4.

ταη. "side," "part." cf. M. *uffe* "touch." ... [ταηα μῆμη-νο πάντοθεν L. 111, 11.

ταηη. τουηαειουη]α ταη-πατια-λ]ο St. 27, 6 ταη-πατια-μη K. 26, 1, cf. ραηη.

ταρ. "he," "she," "it" M. *tar, tarī* K. D. *tr.* ταρος φοαῶ-λον K. 21, 12 ταρος φοαῶ-ειν K. 30, 15 ταρος εἰτῶ ρεταῶλε M. 14, 11 ταρια πεεενα M. 3, 1 ταρια-ειου τορα ειενα M. 10, 7 ταη[α] μοητα[· εε]ηη ρεῶλεκα ὡς προσεταειν αὔτω L. 100, 7 ταη[η]α αὔτον 105, 12-13 ταη[κα] τις]ειν ρεῶλε καὶ ὡς αὔτω 106, 13 ταηκα ροηουουα προσκυνῆσαι αὔτω 113, 8 ταηκα M. 29, 11 ταηκ-ρη καὶ ... αὔτην L. 100, 9 ταηκ-ου καὶ αὔτον 105, 4 ταηκον M. 11, 1 τακ' εἰετα M. 12, 11 ταηκα-ειν φοαῶ M. 16, 16 K. 33, 15 St. 30, 12 ταηκα ταῶ M. 12, 4 ταη F. ... τὸν γιὸν αὔτης L. 100, 11 ταη ταεῶκα τὸ ὄνομα αὔτω 100, 3, cf. 100, 12 ταη τααηα τῆς σαρκὸς αὔτω 105, 11 ταη μαφῆ η]η ...]κα τοὺς ὀφθαλμοὺς αὔτω 106, 9 ταη τοηκα τὸν γιὸν αὔτω 112, 7 ταη τοη τοῦ γιὸς αὔτω 112, 12 ταη οὐειφδika αὔτω τὸν ἀστερα 113, 6; relative η]η ταη οὐεκα αὔτωεκα M. 8, 11 ταρ-ου M. 1, 8. 4, 11. 11, 2 ταρ-εἶλε πρὸς αὔτον L. 105, 6 ταα-υῶλε M. 11, 11. 13, 3 ταα-υῶ M. 14, 15 ταρια-υῶλε St. 13, 4 ταρ-η] ἐν ἡ L. 111, 12-13 ταα-ταλ μετ' αὔτω 113, 10 ταα-αε M. 15, 12 ταα-αη St. 14, 4 ταρια-αλο St. 16, 1 ταρια-ιδω St. 3, 7.

ταρα. in -λο ταρα "from," "out of;" cf. K. D. *tār* "come." μαηαλοσκ-λο ταρα ἀπὸ ἀνατολῶν L. 113, 3 κοουοειν οὐηη-λο ταρα τοεου St. 30, 3, see τοεου.

ταρατει. "exit," "end," (?) see the last. εἰν ταρατει μεκεμμηλεδοη K. 28, 1 κορεη ταρατει-λο K. 30, 4, 5.

ταρε. αουεαν ταρε ταδῆκοα St. 33, 7.

ταροη. "love," "worship," "bless," (?) ταηκ ου-ταροη-αμκο K. 30, 2 ἀνοια ταροη-αεαυουεκε St. 29, 11 ταροηειν ροηαεκα St. 36, 8 ταροητακα-μη gr. 9, 2 ταροη οηακα-ηη gr. 9, 4.

ταται. "empty," (?) ταταιη[·]φ κορη[·]ηδ [·]ηεε-λο οὐδὲ εἰς κενὸν ἐκοπιασα L. 101, 10. ταηκ, ταηουκ. "time." ταηκα μῆμη-νο πάντοτε L. 100, 14 St. 18, 1. 31, 6 [τ]αηουκα τὸν χρόνον L. 114, 5 οεῖη[α]δεη ταηκ-αἰα ὅταν ἀελωμαι 104, 10 [αη] ροηη[η] ταηκ-αἰα ὅτε ἡμην 108, 6 ταηουκεοη εἰλαητε-λο ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου 112, 7 ταηκος δῶμῶ διὰ παντός gr. 2, 5.

ταηη. preposition and adverb "under," "below" M. *tauwō* K. *logō*. μαη[ειν] ταηη ὑπὸ τὸν μόδιον L. 102, 8 τεαη ταηη ραῶουη[α] τοὺς ὑπὸ νόμον 112, 10 τεαη ταηη

τορα ΓΕΝΟΜΕΝΟΝ ὑΠὸ ΝΟΜΟΝ 112, 10 ταννα τανό κταλ M. 12, 5; absolute τανν-λο εουδ^α St. 12, 8 τανν-λο εουε^α St. 13, 9.

ταρε, таре. "name" M. *tanis, tanis*. тан таρεка еμμανουήλ οκαρραηλ καλέσοysin τὸ ὄΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗΛ L. 100, 2; similarly M. 13, 10. 14, 14 εἰ ταρεка σου τὸ ὄΝΟΜΑ L. 107, 4. cf. K. 31, 9 εἰ таρε-локуи ἐν τῷ ὀΝΟΜΑΤΙ σου L. 108, 4. 8 -ταρεи тане-локуи M. 16, 1 таρε^а-ам St. 12, 9 таρε^а-зо K. 22, 5, 11 таρε^а-зо St. 34, 10 таρεсу панн-но gr. 9, 1 таρε^а-лоδмiа gr. 10, 1.

теет. "hope." (?) Χριστιανο[ε]πισοηα тее^ти/а-ло St. 19, 12 ΧΡΙΣΤΙΑΝΩΝ ΕΛΠΙC, see теет.

теэ, теэ. "law." теэи-ла ἀπὸ τοῦ νόμου L. 103, 4 εἰ τεэου-ла τῶν ἐντολῶν τοῦ-των 103, 6 те[ε?]и ташι тора ΓΕΝΟΜΕΝΟΝ ὑΠὸ ΝΟΜΟΝ 112, 9-10 теи ташι даде уо[ка] τοῦς ὑΠὸ ΝΟΜΟΝ 112, 10 тека неи^иδ менаре-ам St. 15, 2 т^ал^и теэоу уока K. 26, 13.

теет. verb "hope." тан етаре[оу^а]-ам теэ^аноηа St. 29, 6.

теет. substantive. теет-к^афривоηа теэи-ам ἀΠΗΛΙCΜΕΝΩΝ ΕΛΠΙC St. 20, 7-8 теэи-аколюоηа теэи-ло St. 22, 12; cf. теет, which appears to be a phonetic variant.

те. see тара.

теие. "oppress" or the like. теэи-аколюоηа теэи-ло St. 22, 11.

теи. see тер.

тер. "they" M. *ter, ter* K. D. *tir* "they." тероу оуи-кταλ τὸ δὲ αὐτὸ καὶ ἡμεис L. 101, 14 теки[а] . . . αὐτοис 106, 10 тека αὐтоис 107, 9 тека етафидеси (NB. а preserved) т^ир^исон αὐтоис 108, 4, 7. 109, 2 тека αὐтоис 109, 5, 6 теи-он καὶ αὐтоис 110, 6 теи еанеуо[ка] τὰς ἁμαρτίας αὐτῶν 104, 9 теи са^аλ λόγου αὐτῶν 109, 12 теи доуриа περὶ αὐτῶν 107, 13; ὑΠὲρ αὐτῶν 109, 8 теэ-да^ал мет' αὐтῶν 108, 6 тер-иа оуе^а-еи[с] καὶ [оу^а]еис ἐε αὐтῶν 108, 9 тер он еса^ариоу теэоу . . . gr. 9, 3.

тере. "key" M. D. *terrē*. тереуока gr. 4, 1.

тернеки. (title?) м^ашикоуа тернеки^а . . . Sale 6.

теэо. теэолюоηи дада-ам St. 19, 6 (= ΠΕΠΛΑΝΗΜΕΝΩΝ ὁδός, or τυφλῶν ὁδηγός).

тиэкаер. "protection." (?) оуде^афривоηа тиэкаера-ам = ΠΡΟCΤΑТΗΣ ΧΗΡῶΝ St. 26, 2.

та. "teray." (?) теи мама . . . теи оу^а-ам та^ара т^ад^имiа St. 10, 9 аи еи^иа у^а-т^аекане-ло на^ада^иаси K. 25, 5 эеу^ии веи-та^икане-де-ке^ало K. 33, 1.

ти. "sit" M. *tup* K. *toge* "sit." ороносоу еоу^и-ам тика St. 11, 4.

тики. тан е[а . . .] т^ик^ии [. . . оу^ии] етеке τὸν γιόν αὐт^ис τὸν Πρωτοτοкон L. 100, 11.

тики. т^ик^и-нои м^ад^и-ло на^ада^иаси K. 24, 4 аа т^ик^и-нои K. 25, 8 т^ик^и-нои ме^ате е^ареи^а . уоу[и]уока K. 32, 10 т^ик^и-но St. 13, 2.

т^ал^а. "God" (of saints in gr. 2, 15n) lit. "Lord" K. D. *tir* (Schäfer). т^ал^а о о^ас L. 112, 8; M. 3, 2. 6, 6 K. 27, 15. 30, 9; vocative еса т^ал^а оуиа St. 4, 7. 6, 11 т^ал^аиа M. 16, 14 K. 22, 1. 24, 8. 33, 4 т^ал^и оуио^а M. II, 3, 7 but т^ал^а оуи^ааси K. 22, 3 т^ал^а оуи^а St. 32, 9 [и]т^ал^и ^икаса Χριστο^уи η^иε^ис L. 112, 4 т^ал^и то^икане-т^ии γι^ио^исiаn 112, 11 т^ал^и то^иф^ироу^а-еи γи^ии (sic) 112, 12 т^ал^и та^аре K. 22, 10 but т^ал^а та^аре K. 22, 5 т^ал^и K. 26, 13 т^ал^и K. 20, 13 т^ал^а-и complex K. 29, 11, 15. 30, 1 St. 2, 3. 31, 12. 33, 6 т^ал^а-еи St. 27, 8 т^ал^и-ам та^а-да^ал ме^ао η^им^иωн ὁ о^ас L. 100, 5 т^ал^и-лои K. 20, 8. 33, 2 т^ал^и-и^икасаса асеви^ис L. 104, 7 т^ал[и-и]фривоηа ме[и].-ре-ло St. 26, 6 асеви^ин а^ип^ие^а т^ал^и-и^им^иiа п^и то^у о^ас L. 105, 2-3 т^ал^и-е^адои ὑΠ^и то^у о^ас 106, 1 т^ал^и-лоуо K. 26, 11 т^ал^а-

- orui K. 31, 13 τᾱ᾽ἄλ-ōpo K. 22, 7 τᾱ᾽ἄλ-βῆ St. 33, 1. 35, 3; vocative μυχαν᾽ ἄλ᾽α gr. 2, 1, 3 ἐμυχαχοσα τᾱ᾽ἄλ gr. 15 n; Schäfer refers me to *telli* "God" in the Nubian of Gebel Midôb in Darfûr (WESTERMANN *Z. f. Kolonialspr.* III, 248, MACMICHAEL *I. R. Anthropol. Inst.* XLII, 335).
- *τιματιρ. "censer." κ[οτιμ]᾽ἄ φα[η.]ρ τιματῖρα χρυσοῦν ἔχουσα θυμιατήριον L. III, 10. τιμ. τιμινουσα τοσα οἱ ὁμοειδδρά-λο St. 25, 2.
- τιμ. βασκαε᾽-α τιμικαῖα M. 10, 11 τιμικε-ο τιμαα βασκαφα βασκα K. 19, 5 οὔ... βασκαφα τιμαρον St. 3, 7.
- τιρ. "give" (to you or them) M. K. D. *tire* "give" [contrast *δει* "give" (to me or us)], often used as causative adjunct of verbs. ταν ει-λα οτιρα τῖρεῖα M. 7, 8 οτεκκα οτεικκα τῖρ-μεικαν-πο K. 20, 3 φα᾽ἄλ᾽α τῖρ-αῖε St. 35, 8 ...]τῖρκεῖαν ἁλιθῆσεται L. 102, 1 οτινα τῖρκαῖο M. 13, 7 πασουκα τα[κ]κα τῖρ[ε]ῖα K. 17, 1 τῖρ κα᾽ἄλ᾽α καθὼς ἔδωκα αὐτῷ ἔξουσίαν L. 106, 13 φα᾽ἄλ᾽α τῖρεῖα St. 35, 10 α[κ]τῖρα τῖρεσο St. 36, 8 πᾶλῖρα τῖρδῖσε ἐφάνερωσα (COY TÔ ONOMA TOIC ANΘΡΩΠΟIC) 107, 4 ... τῖρδῖσε δέδωκα αὐτοῖς 110, 1 τεκκα τῖρδῖσε[α] ὅτι δέδωκα αὐτοῖς 107, 9 εἴ τακκα τῖρδῖσι᾽α μῖρκαῖα πάν ὁ δέδωκα αὐτῷ 106, 14 σοῖα βασκαῖα τῖρδῖσι᾽α K. 27, 12 πᾶλῖρα τῖρδῖσι᾽α St. 10, 7 τῖρα τῖρδῖσι᾽α St. 10, 10 πεκα τῖρδῖσι St. 11, 1 σοῖα βασκαῖα τῖρδῖσο-αο K. 27, 5 δαν-τῖρδῖσιου᾽-αου Sale 12 οτινα τῖρδῖσι᾽α K. 33, 10 τῖρδῖσι᾽α M. 9, 4 πᾶλῖρα τῖρδῖσι᾽α (future) St. 6, 9 δατα τῖρδῖσιουσα St. 7, 13 φα᾽ἄλ᾽α τῖρδῖσι᾽α (plural) St. 15, 13 τῖρδῖσι-εικαν ("to place") St. 13, 1; see also τιτ.
- τιρ. "reviling" K. D. *ditti*. τῖρῖν καῖα St. 9, 11.
- τερα. cf. K. D. *tisri* "straight," "flat." μετε-τερ᾽-αε ποῦ μα᾽ἄλῖρα-αε-κεν γενεᾶς σκολιᾶς καὶ διεστραμμένῃς L. 101, 4.
- τιτ. "gift," see τιρ. [τᾱ᾽ἄλ] τιτ[ε]ῖου᾽-αε ... ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλησις τοῦ θεοῦ L. 104, 14 πῖ-τῖτῖν εἰσεῖα M. 13, 15 τᾱ᾽ἄλῖρα [...] τῖταῖα K. 22, 2 φαερ-αε τῖτ᾽ἄ-αε-κεῖα K. 33, 13 οφδα[.] -αε τῖτ᾽ἄ-αε-κεῖα St. 18, 4 φαε᾽ἄ-αε τῖτ᾽ἄ-αε-κεῖα St. 28, 12 τῖ χῖεῖα τῖτ᾽ἄ-αε · εἰοικαε᾽ἄ-αε-κεῖα St. 30, 9.
- τιδ. "just." (?) τῖδκαε. "justice." (?) ... εἰα δαῖλον-τῖδκαεῖου[κα δικάωματα λατρείας L. 111, 1 τῖδκαε᾽ἄ κῖρῖσι[...] ἵνα τὸ δικάωμα πληρῶθῃ 115, 9 τῖδκαε-λο πεμῖρ-αε-πο St. 7, 5. cf. 30, 7.
- τιδκαττα. "just." παπα τῖδκαττα πάτερ δικαίε 110, 12; plural τῖδκαεῖου᾽-αε φαε πεκαεῖου᾽-αε-κεῖα St. 13, 11.
- τιδο. "postposition," see -τδω.
- τινῖκ. τοῖκ. "power," "miracle." τινῖκανοῖεῖ ... αἰδ᾽ἄλῖρα M. 2, 14 φοκ᾽ἄ οἱ τοῖκ᾽ἄ M. 17, 1 φοκ᾽ἄ οἱ τινῖκ᾽ἄ K. 34, 1 ἐταρροεῖν φοκκῖα τινεκ St. 15, 6 ἐταρροεῖν τινεκκα (= τὴν δύναντιν τοῦ σταυροῦ) St. 18, 9.
- τοκ, τοκκ. "cook" F. M. *tok, tokk* "roast" (REINISCH). ταν αἰτ᾽ἄ τοκ-αρρεῖα M. 9, 7 τοκκα M. 9, 9.
- τοκ. "cease." (?) εἴκα πεκα-τοκα εἰοι M. 14, 2 φαεῖνουσα τοκαφα · αἰσεῖα gr. 4, 2 φαεῖν τοκεῖα K. 28, 9 σοῖα τοκα τανρεσο gr. 4, 4.
- τικ. τικ᾽ἄ gr. 13, 17.
- τοκδερ. "remission," "repentance," cf. τοκ. εἴ φαεῖνου τοκδερρα-τ᾽ἄλε M. 14, 1 εἰ φαεῖνου τοκδερκα K. 24, 10 φαεκαεῖνουσα τοκδερα-λο St. 22, 9 (cf. ἀκολάστων μετάνοια).

τικινναδε, τοκινναδε, тиконнаде. “preae,” cf. tok. тикпиннадева eiprhnhn L. 106. 5
St. 27. 12 τῶλλν τοκπινναδέ-λο M. 1. 4 тиконнадева M. 24. 3 τῶλλου ε|η-αφδ|ηα
ти|кпна|деλ-|де] St. 2. 4.

τον. cf. *tebbair* "seek". **τομναεινο|νυ|α** **ταμνατια-λο** St. 27, 5.

τορ, τορρ. “enter” M. K. D. *torē* “enter.” [t]ora κινεῖσθαι εἰσελθῆ L. 104, 3 ταρῖα-
 ειον τορα κινεῖσθαι M. 10, 7 ταρῖ ταυι τορα ΓΕΝΟΜΕΝΟΝ ὑΠΟ ΝΟΜΟΝ L. 112, 10 φοροῖ
 ἀντι-δο-εῖ μα-λο τορρασι M. 11, 14 ταρῖο μα-λο τορα St. 16, 2 ταυ δεῖ-λα
 κοῖδδρα τορον K. 27, 10 ταυ-σο τορα Sale 9.

τοῦ. "son," "child" M. K. D. *tōd* "son." *au-tōta au yīos moy ēi* L. 105, 6 *αυτουτου*
του-αυτου ει μη ο υιος της απωλειας 108, 10 *ταυ τοτα τον υιον αυτου* 112, 8 *τον*
εαυτου υιον 115, 6 *ταυ τοτη εσταρικα το πνευμα του υιου αυτου* 112, 13 *τοτη*
γενουα ου ην το παιδιον 114, 13 *ε τοτα* M. 8, 13 *του-ελας* M. 9, 6 *ταυ τοτου*
ελα gr. 9, 3 *του* gr. 13, 12.

τοῦταυς. "son-ship." ἡ δὲ τοῦταυς τὴν ὑιοθεσίαν L. 112, 11.

The plural used is **τοῦς** *q. v.*, see also **τοῦς**.

τοῦ. "belly" M. K. D. *tu.* τοῦ-λο δούτωτοφαρρ[α] ἐν γαστρὶ ἔχει L. 100. 2: cf. ἀπὸ τοῦ M. 7. 10. 8, 9.

τοῦτο αὖτις. "gentle," "meek," (probably τοῦ-αὐτοῦ "small of heart;" cf. M. K. D. *tōd*, *tō*, plural *tūn*; see τοῦ, τοῦφ) τοῦτο αὖτις αὐτοῦ ΠΡΑΕΙΣ gr. 2, 6.

τοῦ ἀλλ. (?) "innocent." οὐκ ἔσθ' αἰσχρολογία [τοῦ ἀλλ. ἀμεμπτοὶ καὶ ἀκέραιοι l. 101, 3.

v. 103F and 103K.²

7032. ΠΑΝΙΠΟΥΚΑ 7032Α ΟΠ ΔΜΟΕΙΑΔΔΡΑ-ΛΟ Στ. 25, 2.

τοῦδε. "safety." (?) ναρ κενεονηα τοῦδεηα-λο = οἰκουμένης ασφάλεια?) δι. 24, 8.

տօշածի. տօշածի՞լ լիս: արրիւստրա Մ. 11, 1.

τοῦ(ε)ι, "cow," (?) cf. M. *ti* "cow," τοῦ(ε)ις M. 2, 8, 14, 9 εἰ ἀεὶ δὲ οὐκ ἔστιν
... οὐ εἰ τοῦ(ε)ις M. 13, 14.

тотк. "start." (?) $\lambda\alpha\sigma\epsilon\bar{\iota}\ \epsilon\bar{\iota}\text{-}\rho\alpha\ \tau\alpha\upsilon\rho\epsilon\bar{\iota}\ \dot{\iota}\text{-}\epsilon\bar{\lambda}\ \delta\omega\sigma\bar{\iota}\ \text{М. 4, 15.}$

τοῦκ. (2) τοῦκλ [....]ς[....]ω]... ΕΛΑΧΙΣΤΟΣ ΚΛΗΘΗΣΕΤΑΙ ἘΝ Τῇ ΒΑΣΙΛΕΪᾳ ΤΩΝ ΟὐΡΑΝΩΝ 1.
103, 8; cf. τοῦκ, τοῦκ.

ТОЖИМ. ҒАНЕ-АО ТОУКМА St. 4, 11.

τοῖς ἄλλοις. "be brave," "endure" (K. D. *dullos* "heavy" means also "quiet," "without care," SCHÄFER). μαρτυροῦντες τοῖς ἄλλοις μακάριον ἔσται ὑμῖν ἡ χάρις (L. 106, 7).

τορπι. cf. *M. tur* "drive out." 201899a τορπι K. 33, 7.

τοῦ κρανίου, "first," (?) cf. τοῦτον. ποταμὸν τοῦ κρανίου-λαοὺ ἀνιπνοῦσθαι Μ. 3.7 τοῦ κρανίου-
λαοῦ διὰ Κ. 26, 6.

τοῦτρο, "three" M. *tosko* K. *tosku* D. *toski*, εὐάρεστοῦτρον σὺντριπτόν M. 9.11 τοῦτρον-ο
δαυρεῖας M. 12.7.

тохскт. ёкий нийн тохсктка-до ёор-оушана 86.12.2.

τοῦτον. "before." κόσμος-λα τοῦτον ΠΡΟ ΤΟΥ ΤὸΝ ΚΟΣΜΟΝ ΕΙΝΑΙ L. 107, 2. κόσμῳ-λα τοῦτον ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΤΟΥ ΚΟΣΜΟΥ Π10, 11. κόσμῳ-λα τοῦτον ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΤΟΥ ΚΟΣΜΟΥ St. 30, 4.

тотт. пересел сүрп тотт $\bar{A}$ -до-до К. 32.4

τοσφφ. "spit" M. k. *tuffi*. κοφ-λδ-υλλυ δατ-τοσ φφικαυρα St. 9, 3

- τοῦφ. "children" used as plural of τοῦ, M. K. D. *tuñi*. τοῦφε δι[.]χοσκιφραυσε τέκνα θεοῦ ἁμώμητα L. 101, 3 τᾶλλῃ τοῦφευσε-ειν [.]μο-ειν ὅτι Δέ έστε γίοι 112, 12; cf. κέσει τοῦφᾶ-λο κανεδραα K. 21, 1.
- τοῦφε. τοῦφεα εἰδαδερον St. 28, 10.
- τομη. τομηκακοῦσυνα ἀροῦτια-λο St. 23, 3.
- τορουδε. "pride," "altar," "temple." (?) τορουδεκα ονηῖρα-λσι St. 21, 3, see οση.
- τρακηρ. τρακηρικα gr. 4, 5.
- *τραπικ. "table." τραπικᾶ-α[ε] καὶ ἡ τράπεζα L. 111, 4 τραπικᾶ-ασι πᾶκα K. 19, 10 τραπικᾶ-αο ηειν K. 30, 14.
- τρατ. "crown." τῷ-ατιεν τρατκα St. 9, 7.
- τρεσο. imperative of τρε gr. r.
- τρι. "pair" (?) or "direction," of the eyes. ταν μαφῖ τρι[κα] (ἐπάρας) τοὺς οφθαλμοὺς αὐτοῦ L. 106, 9-10 τε?η μαφῖ τρινο[τ] . . . fr. 2a.
- *τριέσιου. τριέσιου κέ-ειν-πο κοπο M. 10, 9.
- τριτ. "manner," "circumstance." (?) εἷν τριτ-λο "wherefore" ὥστε L. 100, 13 εἷν τριτ-λα St. 16, 10.
- τιματ. (?) "hour," Copt. τ-ροτε "the hour," the meaning clearer in demotic than in Coptic, see GRIFFITH and THOMPSON, *Dem. Pap. L. and L.*, Glossary. τιματᾶ-λο κῖρα ἐλήλυθεν ἡ ὥρα L. 106, 11.
- τιψῖ. gr. 13, 7. 14, 5.
- τδω, τδω in K. (λο-τδω). postposition "in presence of" "with" a person. εἰρι-ο-τδω παρὰ σοί L. 107, 3 εἰρι-ώ-τδω St. 7, 10 ταρι-ώ-τδω ρασάφα St. 3, 7 ἱερεδσι-λο-τδω St. 20, 5 K. 31, 10 ιεροσι χριστοσι-δ-τδω K. 33, 13.
- τ[.] . . .]τ. τ[.] . . .]τᾶνοσνα οστω-αερα-λο St. 22, 5.
- *χεροῦκειν. χεροῦκειν[.]νοσνα πῆκανε-λο St. 24, 5.
- *χοιακ (χοιάκ). χοιάκῃ : κῆ et sim. L. 105, 1. 106, 4. 112, 3, 7 ρονκσι χοιακ εἷμ St. 34, 1. 35, 11.
- *χριστιανος. χριστιανος αρααῦμε M. 6, 10 χριστιανος κελκῖναν M. 16, 2 plural χριστιανος[ι]νοση εἰλητοσᾶ M. 2, 12 χριστιανο[ε]ρινοσνα τεετ[.]α-λο = ΧΡΙΣΤΙΑΝΩΝ ἑλπις St. 19, 1.
- *ψαλλ. "to chant" ψάλλειν¹. ἀλλήλοσικα ψαλλᾶνοσᾶ-αἰ ψαλλη-μενεν K. 29, 9-10.
- φα, φαἰ. "son" M. ga, gar abs. εἷν φαἰ ὁ γίος σοῦ L. 106, 12 ταν φαἰ Sale 15 ταν φαἰ-λον M. 9, 8 ετεος εαταρῖ φαἰ μᾶ Sale 18; cf. ὅσμ, ηκαιαρ voc. in complex εα παν-λα ροσᾶλα St. 17, 7 (cf. παν) obj. εἷν φακκα σοῦ τὸν γίον L. 106, 11 φακκα αεκα M. 15, 2 φακκ-ον οσημη-πο καὶ τέξεται γίον L. 100, 3 φακ-ενδε M. 1, 10 φακ οσηπαρσι M. 13, 9. cf. 100, 10 gen. φαν κελκῖνα M. 14, 12 φαἰ-λα St. 17, 6 ταν φαἰ-εἰλλε M. 8, 10 ὅη φαἰ-δε M. 15, 16 K. 19, 12 οη φα-δε K. 21, 2 ταν φα-δε M. 15, 13 ταεσοῦ πανῖ-πο οη φαμη-λο gr. 9, 1 οη ταν τοτοῦ φαἰ gr. 9, 3 φαἰ-δε gr. 10, 1.
- φαα. cf. M. nad "fall." φααῦνοσᾶ μειδρανοσ εηαῦηανα K. 23, 3.
- φαακ. "boast," "pride." (?) αη φαακη[ε] εἰς καύχημα ἐμοί L. 101, 8.
- φαεἰ. φαερ. φαεἰ-δε τῖτᾶ-δε-κεἰκα St. 28, 11, 12 φαερ-δε τῖτᾶ-δε-κεἰκα K. 33, 13.

¹ ψαλλ should be added to *metrey* in class 10 of Greek derivatives on p. 71.

pl. obj. ταν ἀνοσιλόεσι ἑῷονυ St. 1, 12 gen. rel. παλαει ἑῷονυ K. 19, 3
 voc. ἑ ἀν οσιεῖκε ἑῷονυ St. 15, 10 τεκκα ἑεεα-παρεσι ἀγιαcon αὔτοϋς L.
 109, 5 αἰ διονο ἑεα-ἑρεσι ἐγὼ ἀγιαζω ἐμαυτόν 109, 9 ἑῷα-ἑα-εἰλῶ [δοτικ]δ
 ἀννοῶ ἵνα . . . ὥσιν ηγιαμενοι 109, 10.

As substantive "saint" abs. ἑῷα M. 14, 3 ἑῷα-λου M. 11, 15, 13, 2 genitive
 of relative ἑῷα M. 14, 15 in complex "Saint N.," "the Holy N." ἑῷον ἀννα
 M. 1, 2, 2, 15, 3, 2, 4, 3, 5, 12, 9, 3, 10, 14, 11, 9, 12, 8, 13, 15, 6, 16, 6, 15 ἑῷον μαρια
 M. 10, 5 ἑῷει ἀννα M. 6, 6.

ἑεεε. K. 19, 14; variant of ἑεεε *q. v.*

ἑεετ. (?) "cleansing," perhaps from the same root as the last. . . . ἵμνοῦνα ἑῷα-λο (= λε-
 πρῶν καθαρισμός?) St. 25, 7.

ἑου, ἑου. "house" M. *nōg* "house." ταν ἑου-λα M. 2, 5 εἰ ἑου-εἰλῶ M. 7, 2, 7
 μαν εἰτῇ ἑου-λο-δορα M. 12, 14.

ἑοα. "Lord" M. *nōr*. abs. ἑοα M. 5, 1 ἑοα-λου St. 21, 12 ἑοα-εἰ K. 30, 16
 gen. ἑοα ἀννῶνα ὁ ἄγγελος κυρίου L. 100, 7 voc. ἑοα τῶλα οῦνα St. 4, 7
 6, 11 in compl. ἑοαν ἀνν-λο M. 11, 13 ἑοαν εἰνον K. 33, 13 gr. 4, 4 ἑοαν
 εἰνον St. 30, 8 ἑοαν τῶλον, etc. St. 31, 11 ἑοα τὸν κύριον gr. 2, 8 ἑοα (for
 ἑοα) gr. 2, 9 ἑοα ἀννῶ-ον gr. 5, 6.

ἑοκ, ἑοκ. "glory," "honour." abs. ἑοκ M. 16, 16 K. 33, 15 St. 17, 4, 30, 12 obj. ἑοκ
 εἰ-μενερα-λιν λαμβάνει τὴν τιμὴν L. 105, 2 gen. ὀροποεῶν ἑοκ-εἰ St. 11, 4
 ἑοκ-λιν κῆα-λα-δε St. 1, 7 ἑοκ-λιν-δαλ St. 14, 4 in complex ἑοκ . . . δοτικ
 κοεεκα τῇ δότῃ ἢ εἶχον L. 107, 6 ἑοκ . . . διεεκα τὴν δόξαν ἢ ἐδωκα 110, 9
 ταν ἑοκον δαδοτικα St. 11, 1 in composition ταν-κοι . . . ἑοκ-εἰλῶ μενοπα οὔχ
 ἐαυτὸν ἐδόσε L. 105, 5 ἑοκ[κ]-τρε[εσι] δόσεcon 106, 11-12 ἑοκτραμco K. 30, 1
 ἑοκ-τῖρονο[α] ἵνα δοεα St. 106, 12 τῶλκα ἑοκ-τ[ε]εα M. 16, 14 ἀκα ἑοκον-
 εἰεεσι δόσεcon με L. 107, 1; see also ἑοκτ, ἑοκ.

ἑοκε. "pass away" M. K. D. *noge* "depart." ἐκῆνα ἑοκε-λιν κικεῖλ-λιν ἕως ἂν παρ-
 ελθῇ . . . ἢ γὰρ L. 103, 1 τεῖε-λα ἑοκα-δεπα παρέλθῃ ἀπὸ τοῦ νόμου 103, 4 οσκριουῶ
 ἑοκα · δοροταν-νο M. 7, 15, sim. M. 9, 12.

ἑοκτ. "glory." (?) οσροεεονενα ἑοκτῇ εἰναρα-λο St. 21, 8 (= βασιλέων μεγαλόπρεια.

ἑοκκο. once ἑοκο, epithet of the cross, "glorious," (?) "wondrous" (?) [θαύμαστος]; perhaps
 for ἑοκ-κο "possessing glory." ἐταροεον ἑοκκο ααφῶ St. 1, 8 ἐταροεον ἑοκ
 κονα 7, 2, 7, 10, 13, 15, 6 ἐταροεον ἑοκκο-λου St. 11, 7 ἐταροεον ἑοκοκ-κοκα
 St. 16, 3 ἐταροεσι ε[ο]κκο-ο-δωῖα St. 28, 9 ἐταρος ἑοκκο οἰνῶ St. 32, 11
 ἐταρος ἑοκκο ταν[ε]ε-δο St. 34, 10.

ἑοκορ. "miracle" (θαῦμα), apparently the substantive in -p, cf. δεαρ, etc. from the last;
 cf. also M. K. D. *kojor* "strong" and δύνamis. ἑοκορα . . . μιννα-να ααα-λιν M. 1, 1
 εἰ ἑοκορ δαεῖκα M. 16, 12.

ἑουδ. "stand," "be," used like M. *menji* "stand," "be," of men and high objects *e. g.*
nōg inni diffil menji "my house is in Dirr." δινον κοτῶ[ε]-εἰ ἑουδῖα πόλις
 ἐπάνω οροῦς κειμένη L. 102, 5 κῆε μαρεσῆν ἑουδῶ-λαεῖ M. 4, 5 μαν διπ-
 ῶ . . . κῆε-λ-λο ἑουδα M. 10, 6 ἑῷον μιννα εἰον οσεῖα-λο ἑουδα M. 11, 10
 κομμο . . . δοτταν αααα . . . εοκκα . . . εουδα M. 12, 6 ἑουδ St. 3, 5 εταρ
 ποεον ἑοκκο-λου ἀν εἰνον-εἰν-λο ἑουδαννα St. 11, 8 μετεροῦνοῶ-λου ταν-
 ῶ-ἑουδῶ-δοτῶ M. 12, 8.

ἑοκ. see ἑοκ "glory."

- εορ. "rest," "drink." (?) cf. M. K. D. *nū* "drink" M. K. *nū* "shade." εταρσοῦ εορ-ρui
 τασι-λο εορεῶ St. 13, 9.
 εορκτ. εἰρήτορ εορκτ-λui M. 1, 12 εορκτκα ερερεραν-νε-σορη K. 28, 10.
 εορλορ. "white" M. *nulū*. μορτορ εορλορκα δοκακῆ M. 10, 16.
 εορρ. "shade" M. K. *nūr*, *nū*. εορρ οταβηα St. 12, 3 εταρσοῦ εορρ-ρui τασι-λο
 εορεῶ St. 13, 8 . .]εἰδῆ εορρ-ρui] fr. 2b.
 ηα. "lance" (?) M. K. D. *šā*. τοσβδῆ ηακ αρρῆαυρα M. 11, 2.
 ηα, ηαα. "door," "gate," seen in M. *šā-do*, *šad-do*, *šā-logo*, *šal-logo* "outside." παρασισοῦ
 ηαηα St. 36, 3 ηααηα κῆμα δόκρενα M. 12, 15 ηααηα εαλλῆα M. 13, 1.
 ηηκ. "environs." (?) αλεζαηαρεη ηῆμορ-λα M. 1, 8.
 ῆμολ, ημο. "book" M. *šōr*, *šō* Eg. dem. *šc* "book," "roll," "letter." ταη ορησεη ημοκκα
 ηασιᾶ St. 12, 13 εἰ ημολ δῆμαῶ-λui St. 32, 1 εταρσοῦ α[α]ρῆηα ημοκκα St. 32, 8
 ημοκκα κολλῆρεσο gr. 2, 4.
 ραρui. "heaven." ραρuiα οη εκῆα ὁ οὐρανὸς καὶ ἡ γῆ L. 103, 1 ραρui-αui St. 36, 1
 ραρuiᾶ-αοη K. 20, 6, 12 ραρuiᾶ-αuiημορκα St. 3, 11 pl. ραρuiημορ ῖρανε-λα-
 εῶλε St. 14, 7 ραρuiημορ-εῶλε St. 2, 3, 3, 2 ραρuiημορ-εῶλε St. 14, 2 ραρui
 ζῆη τερεμορκα gr. 4, 1.
 δαρ. "trample" M. K. D. *jake* "trample." τακ ορρᾶ-αui δαρφοη M. 12, 2.
 δαλλ. cf. M. K. D. *jelli* "business," "thing." . .]ενα δαλλορ τιδραηημορ[κα] δικαίω-
 ματα λατρείας L. 111, 11.
 δαν. "buy" M. K. D. *jāne* "trade," "buy," "sell." -μορκα δαν-δεδεκα ἵνα τοὺς . . . ἐξα-
 γοράσῃ L. 112, 1 δανα-τερε-λο Sale 11 δαν-τι[δ]ιμορᾶ-λοη Sale 11.
 δαν. "share." (?) δανκα κοσμ-μῆμα-λο K. 20, 7 ταη δαν-ηοη εἰ-ηο K. 31, 11.
 δαγ. "preach," "proclaim," of cock "crow," M. *jane* of cock crowing, women singing, subst.
javid, a joyful noise as opposed to *wṭge*, which is rather a mournful noise (Osman
 of Dirr) δαγεη [κε]αυρα κατὰ μὲν τὸ εὐαγγέλιον L. 104, 11 ταη εἶτορ δαγε-δε-
 κ[εῶ] (proper name?) St. 34, 6 τορσκο-ηο δαγεα M. 12, 7 δαγὰ τῶδμορᾶ St.
 7, 13 δαγὰ τῶδδαναui St. 15, 13.
 δειρ. Cf. M. *jigje* "mock." αρδῆα . . . δειρεμορᾶμορκα K. 30, 12.
 δεᾶ, δεεᾶ. "age," "time." ερηῆ δεᾶ-λο K. 19, 15 δεᾶ εἰλεμορ-λο K. 34, 2 δεᾶ
 μορκα εἰλεμορ-λui κρεῖ κᾶ-λui M. 17, 4 δεᾶμορκα εἰλεμορ-λο κεῖ κᾶ-λο St.
 31, 8 εἰλεμορκα δεεᾶμορ-λο κεῖ κᾶ-λο St. 17, 11 δεᾶμορκα εἰλαῖτε-λο K. 32, 5.
 δεα, νεα. "year" M. *gem* K. D. *jen*. εἶτεη-δε νεμορ . ηῆ . ααλλοκα ηαηα ορεε
 δεηη-οη δεμορ (altered from νεμορ) [.]εῖ . λα ααλλο ηαηα K. 32, 7-9 αρηη
 δεα[.]εμορκ-οη St. 36, 6.
 διᾶ. "think" M. *jille* "consider," "remember." οηαυρα διᾶ ἀκογατωσαν gr. 2, 7.
 διατ. "spittle" M. *jimūd*. δῆτ τορφῆακα St. 9, 3.
 διαμᾶ. in singular "entire," plural "all." sing. εἰ ημοᾶ δῆμαῶ-λui St. 32, 1 ταηκορ
 δῆμαῶ(-λο) διὰ παντός gr. 2, 5 αη μακτορ δῆμαῶλο εκ πασων τῶν ελιτέων μοι gr.
 2, 9 pl. ορρ-διαμᾶμορᾶ . . . πᾶσιν ὕμιν L. 101, 13 εῖ δῆμαῶμορᾶ-αα St. 2, 8 εῖ
 δῆμαῶμορᾶ St. 28, 3 ἡλλορ δῆμαῶμορκα K. 29, 15 as subst. διαμᾶμορ[.]ηα αη
 ταρεραη ηαμορκα ἕως αη παντα γένηται L. 103, 4 δῆμαῶμορᾶ-λοη M. 16, 11 δῆμαῶ
 μορᾶ-εἰ St. 12, 3, 29, 4.
 διμε. "feed" (?) M. K. D. *jang* "fill," "satisfy." ηαρρᾶρα δῆμεῖ ερηα St. 12, 10.

Index II.

Names of persons.

(The native names are collected from various sources: names derived from Greek are noticed only when they occur in the Nubian texts here published.)

***ἀέρας** Bibl. **ἀέρας**-**σε** ἱερεῖ-**σε**[. . . St. 36, 10.

***ἄγγελος**-**κω** KOMATI (also **ἀγγελος**-**κω** alone) ⲟⲩ. Marble tombstone Khartoum from "Arab el Hag."

ἀρεπας ♀. KRALL W. Z. K. M. 14, 238, leather.

αἰδεοσα ♀. HALL 822 (Pl. II), LEFEBVRE I. G.-C. 621, tombstone from Kalabsha.

ΑΚΚΕΝΔΑΡΤΕ ⲟⲩ. HALL 602, LEFEBVRE I. G.-C. 622, tombstone from Kalabsha.

αυαυα ⲟⲩ. CRUM Cat. 447, 5, leather from Aswan.

ἀνεμιοσας ⲟⲩ. Priest of Dūr Sale 14, 18.

αναν ⲟⲩ. Sale 20.

***αυραυ**. Sale 17 (= **ἀέρας**).

***αρων** Bibl. **αρων**-**να** **νον** . ΚΑΘΑΠΕΡ ΚΑΙ ἈΑΡΩΝ L. 105, 3-4.

acc. gr. 15, e, k.

ΑΥΛΩΣΣ ♀. LEFEBVRE I. G.-C. 654, tombstone.

***εἰέριπλ**. gr. 9, 5.

ΓΕΝΕΘΥΣΑ ♀. Marble tombstone Khartoum No. 17.

δας witness. CRUM Cat. 447, 210, leather from Aswan.

δαρυε scribe. Sale 21.

εεου / or **εεου** ⲟⲩ. Sale 8.

ειου. gr. 15, h.

ειουας Bibl. **ιούδας** **ειουας** **εὐλα** **βουαυα** **ιδδο**-**αο** K. 27, 4 **ειουας**-**αα** h. 28, 3.

εἰάτε(?) king. **εἰάτε** **ειπ**[.] **α** **βουαυα** **ορσος** **ειπ** Sale 2.

ειρηνοου king. Inscr. of Dendur c. 577 A.D. L. D. VI. 103 No. 39.

ειου ⲟⲩ. Sale 11, 17.

ειουανοηλ Bibl. **και** **ταετβα** **ειουανοηλ** **οκαρραναλ** **και** **καλεσους** **κατεσειε** **το** **ονομα** **αιτου** **ΕΜΜΑΝΟΥΗΛ** 100, 4.

ειουαχος Saint. gr. 10, 2, 9 **ειουαχ**[**ος**] **α** **εἰάλα** gr. 15, n.

***ηρωα** Bibl. **ηρωα** **ορσος** **ηρωα** **ηρωα** **του** **βασιλεως** L. 113, 2 **ηρωα** **ορσος** **α**-**αου** **ηρωα** **ο** **βασιλεως** 113, 8.

οαυα or **οαἰλα**. Sale 7.

οαυηα witness. Sale 20.

***ιαουε** Bibl. **ιακ**[**ω**] **ε**[. . . **α** **απο** **ιαουε** L. 104, 7-8.

**ἡσούει*. *ἡσούει* Bibl. *ἡσούει* αὖ οὐκ ἡσούει εἰς οὐρανὸν ἕως οὗ ἐκάλεισε . . . *ἡσούει* L. 100, 12. 112, 4
ἡσούει ὁ *ἡσούος* 106, 9 *ἡσούει* ἡσούει-στῶ K. 33, 12 *ἡσούει* ἡσούει-στῶ St. 30, 9 *ἡσούει*-αὖ οὐκ ἡσούει[α] . . .-αὖ St. 34, 12 *ἡσούει*[α] ἡσούει St. 35, 2 *ἡσούει*-αὖ
 gr. 4, 4.

**ἡσάκ* Bibl. *ἡσάκ*-αὖ St. 36, 11.

ἡσούει K. 33, 12. KRALL W. Z. K. M. XIV, 238, leather.

ἡσούει K. 33, 12. KRALL W. Z. K. M. XIV, 234, leather.

**ἡσού* Nubian king. *ἡσού* gr. 10, 2.

**ἡσάφ* Bibl. *ἡσάφ* αὖ *ἡσάφ*-αὖ St. 11, 9.

**ἡσάφ* Bibl. *ἡσάφ*-αὖ L. 100, 7.

ἡσάφ witness. Sale 19.

ἡσάφ L. 100, 7. LEFEBVRE I. G.-C., tombstone from Colasueia (Faras).

ἡσάφ (= Quintus?). gr. 15, 1.

ἡσάφ. Sale 4.

ἡσάφ ♀. CRUM 452, 1, 9, leather from Aswan.

ἡσάφ ♀. LEFEBVRE I. G.-C. 652.

ἡσάφ ♂. KRALL W. Z. K. M. XIV, 237, leather.

ἡσάφ ♂. Priest of Dūr Sale 15 *ἡσάφ* ♂. L. D. VI pl. 103 No. 44, tombstone from W. Gazal.

ἡσάφ ♂. KRALL W. Z. K. M. 14, 238, leather.

ἡσάφ ♂. C. R. 1909, 157, tombstone.

**ἡσάφ* Bibl. *ἡσάφ* αὖ *ἡσάφ* αὖ *ἡσάφ* αὖ *ἡσάφ* αὖ M. 10, 5 *ἡσάφ* αὖ *ἡσάφ* αὖ M. 11, 4
 voc. *ἡσάφ* M. 11, 7 *ἡσάφ* gr. 6, 5. 13, 13.

ἡσάφ αὖ *ἡσάφ* KRALL *Denks.* K. A. W. XLVI 16, 7, leather.

ἡσάφ αὖ *ἡσάφ* ♂. Tombstone Khartoum No. 16.

**ἡσάφ* Bibl. *ἡσάφ* αὖ *ἡσάφ* αὖ *ἡσάφ* αὖ . . . κατὰ τὴν τάξιν *ἡσάφ* L. 105, 10
ἡσάφ αὖ *ἡσάφ* αὖ *ἡσάφ* αὖ κατὰ τὴν τάξιν *ἡσάφ* 106, 2.

ἡσάφ ♀. Arch. Surv. Nubia 1908-09 p. 47, 325 and Pl. 51, tombstone from Cinari.

ἡσάφ (METANOIA?) ♂. Bishop of Kūrte CRUM 449, 6, leather from Aswan.

**ἡσάφ* Saint. *ἡσάφ* αὖ *ἡσάφ* αὖ M. 11, 9. 12, 8, 13 *ἡσάφ* αὖ *ἡσάφ* αὖ M. 15, 6. 16, 6 pred.
ἡσάφ M. 13, 10. 14, 15 *ἡσάφ* αὖ M. 10, 14. 16, 15 *ἡσάφ* αὖ *ἡσάφ* αὖ M. 3, 2.
 6, 6 do. *ἡσάφ* M. 4, 4. 5, 13. 9, 3 *ἡσάφ* αὖ *ἡσάφ* αὖ gen. before relative sentence
 M. 1, 3. 2, 15.

ἡσάφ-αὖ ♀. CRUM 449, 13, 18. 450, 13, leather from Aswan.

ἡσάφ. L. D. VI. 12, censer from Soba.

ἡσάφ. Sale 6.

ἡσάφ αὖ *ἡσάφ* αὖ *ἡσάφ* αὖ CRUM 449, 10, leather from Aswan.

ἡσάφ αὖ *ἡσάφ* αὖ *ἡσάφ* αὖ (ΑΡΧΩΝ). CRUM 449, 9 ib.

ἡσάφ Saint. *ἡσάφ* αὖ *ἡσάφ* αὖ gr. 2, 1, 3.

ἡσάφ αὖ *ἡσάφ* ♀. Tombstone Khartoum No. 14 (A.D. 1038).

ἡσάφ αὖ ♂. L. D. VI. pl. 103 No. 49, tombstone from W. Gazal.

ἡσάφ αὖ ♀. CRUM 452, 12, leather from Aswan.

ἡσάφ ♀. CRUM 448, 6 do.

ἡσάφ witness. Sale 19.

(οὐ?)*ἡσάφ*. Sale 5.

ἡσάφ ♂. Sale 15 *ἡσάφ* αὖ gr. 15, b, g.

- ὁροσικουαδ ♂. (?) Sale 14. CRUM 450, 8, leather from Aswan.
 ὁσεεσιⲁⲩ ♂. CRUM 447, 3, leather from Aswan.
 ὁροσικουαδ. (?) gr. 6, 2.
 ΠΑΠΑΣΑ ♂. C. R. 1909, 157, tombstone.
 ΠΑΤΟΥΧΝΑΜ. LEFEBVRE I. G.-C. 620, Kalabsha.
 ΠΑΧΣΗ ♂. LEFEBVRE I. G.-C. 597, 604 bis, Philae.
 ΠΕΤΙ ♂. KRALL W. Z. K. M. XIV, 235.
 *ΠΕΤΡΟΣ Bibl. ΠΕΤΡΟΣ-ΙΟΥ St. 4, 5. 6. 9 ἑανηⲓⲧα ΠΕΤΡΩϞΙ St. 5. 9. 8, 3: as Saint ΠΕΤΡΩϞΙ
 gr. 4, 1. 3. ΜΟΥΣΗⲓ ΠΕΤΡΩϞΙ gr. 4, 6.
 ΠΛΩϣⲓ ♂. KRALL W. Z. K. M. XIV, 238, leather.
 ΠΕΠΩΤΕ ♂. CRUM Cat. 449, 8, leather from Aswan. KRALL W. Z. K. M. XIV, 235.
 ΡΑΡΑΡΙ ♂. Sale 17, 18.
 ΡΑΡΑΡΙ. Sale 20.
 *ΡΑΤΑΝΑΣ. Bibl. ΡΑΤΑΝΑΣ-ΛΟΗ K. 27, 8.
 ΡΙΝΕΘΗ ΤΟCCΙΝΕ ♂. C. R. 1909, 157, tombstone.
 ΡΙΠⲓ ♂. KRALL *Denks.* K. A. W. XLVI p. 16 l. 9.
 ΡΟΧCΙΝΤΑ ♂. L. D. VI, pl. 99 No. 557 LEFEBVRE I. G.-C. 658, tombstone from W. Gazal.
 ΤΑΔΩΡΑ ♂. LEFEBVRE I. G.-C. 568, tombstone from Aswan.
 ΤΑCΙΑΜ. LEFEBVRE I. G.-C. 568, tombstone from Aswan.
 ΤΑΛCΙΑ. HALL No. 407 (Pl. 9) LEFEBVRE I. G.-C. 648, tombstone.
 ΤΑΜΗΡ bishop of Pakhoras, A.D. 1181, C. R. 1909, 159 LEFEBVRE I. G.-C. 636, on tombstone
 from Colasucia (Faras).
 ΤΟΥΝCΛΕ ♂. CRUM Cat. 452, 12, leather from Aswan.
 ΧΑΗΛ ♂. LEFEBVRE I. G.-C. 632, etc.
 *ΧΡΙCΤΟC Bibl. abs. ΧΡΙCΤΩϞΙ Ο ΧΡΙCΤΩC L. 105, 4 ΠCΟΥCΙ ΧΡΙCΤΩϞΙ St. 35, 3 [ΧΡΙC]ΤΩC
 CΙΝΑ ΧΡΙCΤΩΝ L. 106, 19 [ΧΡΙC]ΤΩCΙΝ ΟΥ[ΚΟΥΡ]-ΠΙΛΛΕ ΕΙC ΗΜΕΡΑΝ ΧΡΙCΤΩϞΙ 101, 8 ΧΡΙCΤΩCⲓ
 St. 27, 2 M. 1, 1 ιϛ Χϛϛⲓⲙⲁ τϛτⲗ-ϛϛ St. 30, 9 [ΠC]ΟΥCΙ ΧΡΙC]ΤΩCΙΝ[ϛ-Λ]Ο St. 1, 5
 ΠCΟΥCΙ ΧΡΙCΤΩCΙΔΩC K. 33, 13.
 ΩΡΕΚΩΤ ♂. LEFEBVRE I. G.-C. 581, tombstone from Aswan.
 ΖΕΤΙΝCΗ ♂. HALL No. 607 (Pl. 8), tombstone.
 ΡΕΠΠΗΑΔΕΝΑ ♂. ΡΕΠΠΗΑΔΕΝΑ-ϛ St. 34, 3.
 ΔΑΥC ♂. ΤΑΝ ΕΥΓΟΥ ΔΑΥC-ϛ-Ρ[Ε]Λ St. 34, 6.

Index III.

Names of places.

- *αλεξανδρε (ΑΛΕΞΑΝΔΡΕΙΑ). αλεξανδρεὺ μῆνυσ' ἄ Μ. 1, 7.
 арени. Argin(?) Tombstone Khartoum No. 14 (A.D. 1038).
 ашар'а. KRALL W. Z. K. M. XIV. 237, leather.
 *ἐνόλεμ Bibl. ἐνόλεμ ἰουδαία[η]-πο ἐν βηθεεμ τῆς ἰουδαίας L. 113, 1.
 доггг, дшггггг. Lower Nubia, (?) Gebel Adda (?) доггггг отроггг Sale 3 дшггггггг
 отроггг gr. 10, 2.
 догг (= Dirr?). Sale 14, 16 gr. 5, 3.
 *ἐλλήνος Ἑλλην "pagan." ἐλλήνος εἰσ' ἄ Μ. 5, 15 ἐλλήνοεσση εἵπτιν' α-λο St.
 26, 11.
 *ieroтcaлm, in K. ieroтcaлm ἱεροσολυμά, ἱεροуcaлm Bibl. ieroтcaлm-ό κισαпа παρε-
 γένοντο εἰς ἱεροσολυμά L. 113, 4 ἰ]eroтcaлm отгггг' ἄ-лон καὶ πᾶса ἱεροсoлyмá μετ'
 αὔгоу 113, 10 ieroтcaлm-cia K. 20, 7 ieroтcaлm-на K. 31, 9.
 *iouгaia Bibl. ἐνόλεμ ἰουδαία[η]-πο ἐν βηθεεμ τῆς ἰουδαίας L. 113, 1, cf. 113, 16.
 *iouгaioс. ieroгaioс Bibl. iouгaioсггггг отроггггг отпггггггг ὁ τεχθεῖс βασιλεῦс τῶν
 ἰουδαίων L. 113, 5 ieroгaioсггггг . . . deггггггггггг K. 30, 10 iouгaioсггггггггггг-ггг
 K. 30, 16 iouгaioсггггггггггггггггг St. 8, 7.
 *icpaн'а Bibl. ἰсрā'а-тг' ἄλε τῷ ἰсрā'а 104, 1 ἰсрā'а отггггг пᾶс ἰсрā'а 104, 4.
 кн'асгг. CRUM Cat. 447, 3. 448, 3, 5, leather from Aswan.
 коге, когггг. KRALL W. Z. K. M. XIV. 237, 239, leather.
 коггггггг. KRALL W. Z. K. M. XIV. 238, leather.
 когггг (= Korti). CRUM Cat. 449, 7. 452, 8, leather from Aswan.
 кггггг (= Girshe). CRUM Cat. 449, 11. 450, 9, leather from Aswan.
 *марешт (μαρεῶτιс). марештггггг кгггг-ла M. 2, 15 кггггггггггггггггг M. 4, 5 марештггггг
 ггггг M. 15, 7.
 мoгггггг Mehendi. Hlumindi. мoгггггггггггггггггг gr. 4, 6.
 мoггггг. CRUM in *Arch. Rep.* 1906-07 p. 77, stela.
 мшгггг. KRALL *Denks.* K. A. W. XLVI. 16, 1. 9, leather.
 мшггггг. KRALL W. Z. K. M. XIV. 238.
 мшггггггг, мшггггггггггггггггг. KRALL W. Z. K. M. XIV. 241.
 *пкка (νίκαia). пкка-ггг K. 19, 4.

ΠΑΧΩΡΑΣ (= Faras). gr. 4, 7; cf. p. 4 and see my forthcoming memoir *Faras* for the identification and references.

ⲛⲉⲧⲉⲥⲉⲣⲣⲁⲅ = ⲥⲉⲣⲣⲉ. See p. 4.

ⲛⲟⲣⲁⲓⲛⲏⲁ, ⲛⲟⲣⲁⲓⲛⲁ. CRUM Cat. 449, 14. 450, 11, 14.

ⲥⲉⲣⲣⲉ. *Serré, Serra.* ⲥⲉⲣⲣⲉⲛ ⲙⲁⲧⲓⲟⲛ ⲛⲓⲥⲟⲩⲥ St. 34, 11.

Ⲑⲓⲗⲁⲓⲣⲉ. L. D. VI. pl. 99 No. 559 LEFEBVRE L. G.-C. 612, tombstone from W. Gazal.

*ⲉⲓⲙⲏ Bibl. ⲉⲓⲙⲏ-ⲓⲁ ⲉⲕ Ⲑⲓⲱⲛ L. 104, 6.

*ⲧⲁⲗⲁⲓⲉ. Kalabsha. CRUM Cat. 452, 14, 25, leather.

ⲧⲁⲛⲁⲣⲉ. An island, in Blebny document on leather KRALL *Denks.* K. A. W. XLVI. 4.

ⲧⲉⲙⲥⲓⲣ. An island, the same as the last, ib.

ⲧⲓⲗⲙⲁⲥⲁⲣⲁ. CRUM Cat. 449, 5, leather from Aswan.

*ⲫⲓⲗⲟⲩⲉⲛⲓⲧⲏ. Landing-place for the Menas monastery on L. Marcotis, ⲗⲟⲩⲟⲛⲏⲧⲁ in the Greek Mena stories. ⲫⲓⲗⲟⲩⲉⲛⲓⲧⲏ-ⲉⲗ̄ M. 4, 7 ⲫⲓⲗⲟⲩⲉⲛⲓⲧⲏ-ⲉⲗ̄ⲗⲉ M. 5, 3, 8 ⲫⲓⲗⲟⲩⲉⲛⲓⲧⲏ-ⲟ̄ M. 7, 14 ⲫⲓⲗⲟⲩⲉⲛⲓⲧⲏⲏ ⲩⲁⲁⲁ-ⲁⲙ M. 8, 2.

ⲅⲁⲙ[...]ⲁⲓ. Name of a property near Mohondi KRALL W. Z. K. M. XIV. 234, leather.

Errata and addenda.

This volume must not appear without further acknowledgments to HEINRICH SCHÄFER, whose brilliant translations of the three Berlin texts, the greater part in MS., have been my introduction and indispensable guides to the intricacies of Christian Nubian. Even now, with the long and perfect text of the British Museum to enlighten us, long passages of his original version remain almost unaltered, being only confirmed by the new evidence. During the printing also SCHÄFER has furnished me with important remarks for the Index, derived chiefly from his recent researches into the Kenûs dialect.

p. 54 l. 8 from below for "and *parameta*" read "Onparasa(?) being *meta*(?)"

p. 89. $\varpi\alpha\rho$ in $\varpi\alpha\rho\kappa\alpha\tau\epsilon\omega$ SCHÄFER would connect with K. *gir* "road", and with the expression compares *p 4 q'he* "the four regions" Nastesen l. 17. Harsiyotf l. 13.

p. 98. $\epsilon\iota\tau\tau$. add $\tau\alpha\upsilon \epsilon\iota\tau\tau\epsilon\gamma \delta\alpha\tau\epsilon$ St. 34, 6.

p. 102. $\kappa\iota\varsigma\text{-}\kappa\iota\lambda\lambda\upsilon\iota$ SCHÄFER compares the K. expression *ju-n-bokon* "as far as" from *jû* "go", e. g. *Dungular jûmbokon* "as far as Dongola."

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Photographic facsimiles of the British Museum MS. are already published, and prints from Herr Kocu's negatives of the Berlin MSS. and of most of the shorter texts can be obtained on application to the Akademie. Only a few examples are given here to show the style of the writing and ornament.

Taf. I. The best preserved double leaf of the Lectionary, pp. 106, 109.

Taf. II. Two double leaves of the **εταρπος** text showing frontispiece and p. 1 with pp. 8, 9.

Taf. III. (a) Graffito in the church at Medik (gr. 2), discovered and photographed by Mr. C. M. Firth.

(b) Graffito in the church at Es Sabu' (gr. 4).

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Griffith: The Nubian Texts of the Christian Period.

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